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THE BEST METHOD OF PRESENTING THE GOSPEL TO THE CHINESE. BY REV. ARTHUR H. SMITH.

(Continued from page 409.)

II. PREACHING TO CHINESE CHRISTIANS.

MUCH of what has been said under the preceding head, is equally applicable here.

1. Preaching to Chinese Christians, should be of the most practical character. The obstacles to the establishment of a strong Christian Church in China-whether they are external or internal, are practical obstacles. They should be taken hold of 'by the nub end.' There is some danger of our riding theological hobbies, of discoursing upon Doctrine in the abstract, without making anything concrete and vital to the Chinese. A sermon should not be a mere spy-glass with a great number of joints through which it is hoped that some will catch a new and magnified view of truth. It is too difficult for the Chinese to get the focus, and there is too great danger of their looking through the wrong end, and seeing, if indeed they see anything-only 'the infinitely little.' A good sermon should rather be like an inscription, projecting its characters before the eye, with form and substance, not mere shadows, but having length, breadth and thickness. If, in addition to this the figures can be made vital and animated with a living scene, our success will have been almost complete. The bulk of our Sabbath audiences, even at their best, are mere children of a larger growth. They must be treated as such. Some of them absolutely require pictorial narrative, and will assimilate nothing else. To some the parables of Christ are the most effective vehicles of truth. Such truth must be made, not only level to the apprehension of the dullest, but it must be made applicable to each individual case. A chapel should be a Gospel Dispensary, where every case should receive its own diagnosis and, as far as possible, its own treatment.

Imagine a Dispensary where the physician should prescribe to all who came on one day a dose of rhubarb, and to all who presented themselves the next day, a blue pill! Our chapel preaching on Sundays, should be as unlike this as possible. The foreign missionary in China can not be, and can not become, a visiting pastor, as we understand that term, except as he does his work by proxy. There is no remedy but to seek such opportunities as may be open to him to reach individuals, and in public discourses so to present his truth as to hit in the exact center known cases. He should strive to strike every hearer at least once. He must show the man who wishes to be baptized, but who can not give up his opium, that Christianity came not to send peace but a sword. He must enforce on the conscience of the mean man, that Christianity, like idolatry, is to cost something. He must show the woman who has an idiot son, whom she can not refrain from reviling and beating, that Christ can make even her burden lighter, if she will but cast it upon Him. His business, in short, is to make it practically apparent that Christianity is the art of right living, and while he may seldom think it wise to decide points of casuistry, he should teach principles, which, rightly applied, will enable his hearers to decide. The difference between a principle and a rule is vital, it is the difference between a compass and a railway track. The latter is iron and inflexible. The former has a needle which is poised on a pivot, and is subject to variations in different latitudes, indeed the whole binnacle swings in its gimbals in a condition of equilibrium, vet the needle still points to the magnetic pole. We should try to give a biblical compass to every convert. It is related that a little grand-daughter of Dr. Emmons cane to him one day with the inquiry, whether it is true as currently reported, that the Moon is made of Green Cheese. Instead of enlightening her darkness, the shrewd old theologian sent her back to the Bible to ascertain the point for herself. After a brief, and Emmons-like quest, she returned saying, 'It is not true, grand papa. The Moon is not made of Green Cheese.' 'How do you know that;' he inquired. 'Because,' answered the child, 'the Moon was created first, and Cows afterward!' We should aim so to teach the Chinese that Green Cheese heresies will be detected by their own inquiries. The kind of practical preaching here indicated will, if followed up by efforts with and for individuals, help to prevent the Christian Churches gathered among the Chinese, from being simply 'baptized heathen.' The Chinese are preeminently a gregarious race. To follow a leader, is unto them an instinct rather than an acquirement. Whatever the lesson, if it is to be learned by rote only, they can

learn it. The whole system of Chinese education prepares them to receive in one bolus, indigestible masses of what may prove to be either wisdom or nonsense. Which it may turn out to be, they are by no means concerned to discover. Thus a toothless old woman, who has for half a life-time maintained a local reputation as an Exorciser of evil spirts (Pao-mo) accepts Christianity, and learns to repeat the Lord's prayer with the same facility which she displayed in reciting the abracadabra of her former calling. Does she understand this prayer or any other? 'It is a good thing' said an old woman of seventy who wished to be baptized, her small, rat-like eyes trembling with all the intelligence of which she was capable. when she was asked her reasons for desiring baptism. 'It is a good thing, and that is all there is about it!' Scholars who can recite the Book of Odes from beginning to end without hesitation and without a glimmer of an idea as to the meaning of a single rhyme, are not likely to be troubled by a shorter catechism, or a still shorter creed. A child in a London school, who could repeat the catechism without a break or stumble, was called upon to write out one of his answers, and this is what he wrote:

'My duty toads God is to bleed in him to fering and to loaf without your arts withold my mine with old my sold and with my sernth to whirehp and to give thanks to put my old trast in him to 'call upon him to owner his old name and his world and to save him truly all the days of my life's end.'

Any process by which we can ascertain exactly how much or how little our converts really know is most useful in showing us how to give them the help which they so much need. In a volume of posthumous sermons by the celebrated Dr. Tyler, Professor of Theology in the East Windsor Theological Seminary [now removed to Hartford] there is a discourse on the topic; 'The sinfulness of Stupidity.' That is a good subject for the Chinese. The word 'Stupidity' is here however employed in the technical sense common in New England Theology to denote a person who is almost hopelessly indifferent to Christian truth. There is a sense in which some audiences of Chinese Christians are as unimpressible as Chinese heathen. They have learned a few fundamental truths and that is the end of it. They never retreat from that position, but then, on the other hand, they never advance beyond it. There are wide differences between city converts and country converts, and between those in one place and those in another place under conditions apparently the same, but the general fact of a certain baptized apathy will not be disputed. One man of this class remarked of a sermon; I have heard beyond that (聽過去了). We must try and preach, so as to shake this class of hearers out of their spiritual coma. A countryman who had listened with intelligent interest to the story of the creation, naively inquired; Have you any other instruction to give? Richard Baxter, in his 'Reformed Pastor, offers some shrewd advice as to the best way of dealing with opinionated and self conceited persons who are more ready to teach than to be taught. 'Preach,' he says, 'to such auditors as these, some higher points which shall be above their understandings. Feed them not always 'milk' but sometimes with 'strong meat'; for it exceedingly puffs them up with pride when they hear nothing from ministers but what they already know, and can say themselves; this it is that makes them think themselves as wise as you, and as fit to be teachers, and it is this that hath set so many of them on preaching, for they believe that you know no more than you preach.' It is said that Baxter himself made it a point to preach about once a year, a sermon that hardly any one could understand or follow, with a view to affording his people a practical demonstration that he did not ordinarily preach all that he knew, and that he had at his command vast reserves. Whatever may be thought of the propriety of such a course as this toward congregrations in Christian lands, it is undoubtedly desirable to produce in the minds of Chinese Christians an abiding conviction that the Bible is a great book-a deep book-a profound, an infinite Book; that it takes hold on the human soul, and embraces the whole compass of human life here and hereafter.

We must endeavor to make Chinese Christians feel that, whatever their knowledge, experience, and attainment, there are continental areas of Christian truth yet untraversed, and oceanic depths yet unfathomed and unfathomable, yet so as to incite, not to

discourage them—so as to attract, and not to repel.

2. Preaching to Chinese Christians should observe proportion. We should rightly divide the word of truth, not only adapting our instruction as far as possible to each individual hearer, but exhibiting, as much as in us lies, the principal truths of Christianity in due order, and with due relative emphasis. It is felt that such an adjustment of preaching as secures this due proportion, is always one of the most difficult problems of the practical pastor anywhere, and to gain it is one of the last results of a sanctified pastoral experience. There are, as alreadyre marked, on the one hand some converts who appear almost incapble of any advance in Christian truths. For these we need line up line, precept upon precept, here a little and there a little. Our audiences in point of capacity, are most heterogeneous; the average intelligence, let us not forget, even of Christian auditors is

necessarily low. They know but little and they forget much. Skillful care will doubtless enable the wise preacher to combine even in the same discourse, thoughts which shall be helpful to many different classes, though he may not succeed in dividing the word to all in the same proportion. Much that is still preached in the pulpit of Western Lands, where generations of hereditary religion have left many fossil deposits may safely be omitted. In some cases the lava from religious volcanoes-now happily nearly or quite extinct-has buried the soil almost out of sight. It is hard even for an intelligent Occidental Christian to understand thoroughly all the endless ramifications of Christian sects. To the Chinese they are of necessity almost entirely unintelligible. We do not know how to explain them nor what to call them. There is perhaps no perfectly satisfactory term in Chinese, to denote the distinction between sub-lapsarianism, and supra-lapsarianism. It is by no means an unmixed advantage that the Chinese do not know all that is to be known about the history of Christianity. There is much which we could wish rather to bury under ground, than to proclaim from the house-top.—The practical presentation of the Evidences of Christianity will assume, in preaching to Chinese Christians, a very different shape from that which it assumes in England or in the United States. The Chinese mind is not analytical. They do not trace back and sift out, as ages of more or less scientific training have taught us to do. The questions, for instance, raised in the Prolegomena to Dr. Legge's translation of the Classics, as to the identity of the modern text and the ancient text, -such inquiries as Western scholars raise and exhaustively discuss with regard to the least important works of antiquity, -do not, it may safely be said, even suggest themselves to one Chinese scholar in a thousand, and not one in ten thousand of those to whom the questions have perhaps occurred, takes the trouble to pursue them independently, and to reach a conclusion for himself. Indeed the study of the Evidences of Christianity, as we understand it, resembles the study of Chemistry. On the part of the Chinese both the ideas and the symbols of the ideas have to be first imparted and then interpreted. How far this spirit of inquiry is to be aroused in order the more thoroughly to afford a firm basis for faith, how deeply we shall dig, with a view to great security of foundation, each thoughtful preacher must cautiously, and prayerfully, decide for himself.

We need not pursue the subject into the presentation of the leading doctrines, nor attempt to settle what the proportion shall be. Our task is complete when the question has been stated, however inadequate the statement.

3. In order to preach well to Chinese Christians (or to any other) it is necessary to have what Dr. Bushnell called a 'Faith Talent.' The education, and the civilization of the Chinese. as we can not too often remind ourselves, are radically different from our own. Even human nature in China frequently presents itself in what appear to us distorted forms. After a longer or a shorter experience, most missionaries sometimes feel that the regeneration of China as a whole, or even of any individual in it, is a work too great to be accomplished. Many a missionary has sat, like Elijah under his juniper tree, and in deep despondency of spirit has exclaimed with Paul; 'Who is sufficient for these thing?' It is currently reported that there are some most zealous missionaries in China, who are faithfully preaching the Gospel, not because they expect the Chinese to believe and accept it, but simply as a 'testimony.' A man was once observed climbing a tall tree. Just as he reached the upper branches, a black-bird flew past and lit upon another tree. The man then descended and climbed the second tree, from which the bird flew as before, alighting upon another tree, where his pursuer, still undiscouraged, followed him. A spectator, who had for some time watched this process, observed to the tree climber: 'You surely do not expect to catch that bird, in that way, do you?' 'Oh! no,' was the reply, 'but I thought I would worry him a little!' Missionary work in China is at times of the most encouraging nature and at times the reverse; but those missionaries who do not expect that the Chinese will be converted, and the height of whose ambition is to 'worry' them a little, are certainly not to be envied.

In the early days of the State of Illinois, the Legislature passed a bill which had for its object the regulation of the currency of that new region. The native of France who, as Lieut Governor presided over the State Senate, recognizing the futility of the measure, reported the result to that body, in the following terms; 'Ghentlemen, the bill is passed, but ghentlemen I bets you five hundred dollars that he never comes to nothings!' The man who can safely risk five hundred dollars that his preaching 'never comes to nothings' would do well to call a halt. To bring Chinese Churches to a condition of self-support, to teach them to maintain efficient discipline, to develop within them an earnest missionary spirit—these are high aims and aspirations but if their realization is not believed to be possible, how can they be held up as reasonable objects of pursuit? At a certain missionary prayer meeting one of the speakers observed that we ought not to expect too much from the Chinese, who are not Anglo-Saxons but Asiatics. The leader of the meeting judiciously replied that it is worth remembering in this connection that Christ was an 'Asiatic;' the Apostles were 'Asiatics.' The point is well taken, and is worthy of attentive consideration.

4. To those who have followed us thus far, other and scarcely less important considerations concerning preaching to the Chinese will have suggested themselves. One only can be here named. It applies, like the last specification, equally to preaching addressed to Heathen and to that directed to Christians. The preacher must have a love for those whom he is trying to save. With all their many excellent qualities, the Chinese are not, in general, people to whom, for their own sakes, a foreigner is likely to become excessively attached. 'I love Heung,' said an intimate friend of Phorean, 'but I can not like him.' Doubtless there are many who feel for the Chinese the love of benevolence, who can not contrive to like them. That a missionary should be engaged in a perpetual introspection in order to scrutinize his motives, and to ascertain the register of his feelings, is not desirable. That he should be deeply drawn to the work in which he is engaged, and that he should regard it as his calling, is, however, indispensable. One who does not love the Chinese, will soon weary even of conducting a medical dispensary for their benefit. He will weary of preaching much sooner, because he will be very unlikely to witness any cures. Mere professional enthusiasm will not, in either case, supply an impulse sufficiently powerful and sufficiently permanent to lead to anything valuable. The great motive to Christian effort of any kind is the love of Christ constraining us. He came from Heaven to earth to redeem the race, and sends his disciples everywhere to proclaim that redemption. The first duty is to go—the next to deliver the message. In one of Christ's most instructive parables, there is a very suggestive expression. Before the Good Samaritan could do anything for the relief of the unfortunate traveller, it was first necessary that he should 'come where he was.' It is thus that sympathy is actively excited, by actual contact with suffering. There are many in our day who are quite willing to drop the injured man a postal card, or if necessary write him a letter, perhaps they might even subscribe five or ten dollars a year to send him a message. This is well, so far as it goes, but in the end, before anything truly valuable can be done for the wounded traveller, it is necessary to come where he is. Having got thus far, some are for gradually educating the patient up to the level of the beast upon which they themselves are riding. Others are not unwilling to play the Good Samaritan, but with the omission of the oil, the wine, and the two-pence. The method

which Christ has indicated, is, however, the only one which in the long-run accomplishes anything. To imitate the good Samaritan, is in an imperfect manner to imitate Christ, and to exhibit Christian love in Christian act. Without this love no industrious ingenuity will succeed in saving a soul; with this love no one need despair of success.

Preaching to the Chinese is a task for Angels. But it has pleased God to commit this treasure to earthen vessels, that the excellency of the power may be of God and not of us. Perhaps no better advice can be given to those who preach to the Chinese, than that which is constantly offered to those who wish to be saved—first to work with as single hearted energy as if the result were dependent wholly upon themselves, and then to commit the matter entirely to God, as if that result were altogether dependent upon him, for it is he that worketh in us both to will and to do. It is thus only that we may become workers together with God, thus only that we shall reap in due season, if we faint not.

THE TRUTH ABOUT OPIUM-A REVIEW.

By Dr. Dudgeon. (Continued from page 422.)

In order to appreciate the pecuniary effects of opium smoking upon a man we must divide the smokers into four classes (1) Those of great wealth estimated at Tls. 100,000. They cannot be said to injure their wealth by the habit but not so their body. To this class belong the very wealthy merchants in Shanse and throughout the empire. These men teach and encourage their sons to smoke opium from sheer avarice. They find that by so doing they save money and keep it in the family. But for opium smoking the sons would be squandering the money in other more objectionable ways. These persons rarely live beyond 40 years of age. In 10,000 smokers, 4 or 5 of such may be found in China. The case may be somewhat different in Hongkong and the Treaty Ports. In the second and third generation, the practice, if still kept up in the family, may to some extent directly or in directly affect even their worldly substance. I have known a few such cases. (2) The middle wealthy class whose wealth perhaps amounts to Tls. 5000. It may have been left to them as a patrimony or they may have made it in business. They are unable to manage their own business and require to employ servants. Their habit prevents them from looking after their business and thus it comes to injure both body and purse, but the latter not seriously. Their income is treble what they

spent in opium. Out 7 1,000 of such smokers 4 or 5 of this sort will be found (3) The lower wealthy class, including the smaller merchants, whose capital may amount to Tls. 500 of whom 4 or 5 per cent are to be found among smokers. This class spends about 8/10 of their income upon opium. (4) The poor classes and all below; they live as best they can, they pawn their effects, borrow money, do a small business but waste their time at the pipe and so lose their business or make much less than their non-smoking neighbours and almost the whole of their earnings are spent upon the pipe. Of the lowest strata, of this class, beggars, thieves, night police and such like I need not say one word.

I hope these few remarks will exonerate me from the charge of any sweeping assertion preferred by my correspondent. The practical questions involved in the Chefoo Convention, the abolition or modification of the Indian monopoly and their effect upon trade

I do not attempt at present to discuss.

But to return to Mr. Brereton; our author ridicules the idea of a handful of British merchants debasing a country larger than Europe and with a greater population, and he triumphantly asks is it not impossible for England, a small and distant country to be able to demoralize, debauch and corrupt (more minute pulverisation) the people of these eighteen provinces, all speaking moreover different dialects? Another argument of a similar nature is derived from Chinese prejudice against foreigners and he here asks "Is it reasonable to suppose that they would simultaneously adopt the practice of opium smoking when introduced by the despised foreigner!" How is forcing opium to be explained when people despise our customs as they do our religion? How is a small quantity (6000 tons annually!) able to demoralize and degrade the whole people? Let the author compare the rapid spread of evil, enthetic and symotic diseases, vaccination, spirit drinking, tobacco smoking etc, throughout the world and he will no longer wonder at the spread of opium. But has opium spread so rapidly after all? After a trade of over 100 years, the great body of the people are still free from the vice.

The charges brought against the British Government are then formulated and it is said that since the days of Judge Jeffreys never was there such a terrible indictment nor one so utterly unfounded as happily it is. The arguments against opium are substantially those formerly brought against slavery. The author praises the Indian Government and our own for their sincere desire for the diffusion of happiness amongst all peoples and refers to the abolition of slavery by ourselves and the U.S., where by the by it is remarked that it cost them in money far more than our national debt, the growth

of centuries (?) The sublime and ridiculous he says could not be more vividly brought face to face than by comparing the acts of the country in relation to slavery and these utterly insignificant objects of the Anti-opium Society. He is wild at his country being so blamed, a country that is generously anxious to protect the weak against the strong all over the world and that if we were but guilty of but one half of this attributed wickedness, the nation would rise as one man and crush it down. Englishmen in China have the same warm love for their country and as keen a sense of their country's honour and dignity as people at home." I have heard merchants say that they came to China to make money by hook or crook, in any and every way as fast as they could and afterwards to return home to enjoy life there. I have at times remonstrated with some, not British, on the injury their trade was doing to the morals of the Chinese and damaging to the fair name of the more honorable foreigners, the Christianity and morality they profess and the countries they represent. I succeeded through the Society for the Prevention of Vice in England in having the trade in certain immoral articles brought to the attention of the French Government The interests of the poor Chinese, in over sized cottons, white anti-opium powders, and various other things, do not enter very largely into the calculations of some of the smaller merchants. It is however fortunate that these things bring their own reward in the long run. Some former merchants who amassed great wealth through the opium trade, pricked in their conscience, have founded opium asylums or contributed largely towards the amelioration of the people out of a sense of justice. Like the unrighteous gains perhaps in many cases of Chinese officials who satisfy their conscience by establishing soup kitchens and charity schools. What has been said and written of British merchants in the matter of opium relates to a by gone period. At the present time I heartily endorse the opinion expressed by Mr. Brereton, so far as my experience and, observation go. The author adduces the Customs Yellow Book on opium against Mr. Turners statement of the recent growth of the poppy in China. The sentence referred to in the Yellow Book is the one now so often quoted but which I have elsewhere shewn to have no foundation whatever, viz. "that native opium was known, produced and used long before any European began the sale of the foreign drug along the coast." Mr. B. quotes this work when it suits his own preconceived opinions but is silent or does not see their bearing upon his idea of the general and universal use of opium in China. The Inspector General's highest estimate, including both the foreign and native drug does not exceed 2/3 of

1 per cent of the population or one million smokers as against 300,000,000 of people. This surely indicates a condition of the habit far from from being universal. It is not my business at present to cavil with this estimate. I have elsewhere discussed it.

We are next treated to a description of the prosperity of Hongkong and its contented native population of 150,000. "Could such a place exist if we were demoralizing and ruining the people of China?" Then follows a portrayal of the injustice and corruption of Chinese officials. This is followed by a description of the opium patients at a medical missionary hospital who are simply impostors, generally broken down thieves, sneaks and scoundrels, the very scum of the people, the craftiest, meanest and most unscrupulous on the face of the globe, and these are the patients that desire to be cured, are taken in, fed, clothed, and literally dosed with opium, then dismissed as cured, reports of their cure being sent to the Friend of China, and then the lepers are dismissed. cleansed and made whole but only to enable them to prey once more upon the industry of the community." As there are no missionary hospitals at Hongkong, the author must have drawn largely from his inner consciousness. This is a caricature of the good work accomplished in asylums for these poor wretches but unfortunately for the writer, the victims pay their own way and their opium is usually completely cut off on entering the Refuge. And these are the cases and the stories, we are told, that have caused much of this uproar about opium smoking. That there is not a particle of truth in any one of the cases is proved thus; a man who smokes must be a well-to-do man. A well-to-do man will not go to the foreign hospital but send for a native doctor. Ergo, it is only the broken down pauper, thief and beggar who in his last extremity seeks admission to the hospital!

We are next treated to a discussion of Chinese ancient civilization, shewing that the Chinese are not a simple unsophisticated people who could be persuaded into opium smoking. For craft and subtlety, a Chinaman is equal to a European and therefore they are not so silly as to allow us to poison them!

Again, the absence of all mention of opium in the valuble and exhaustive work of Archdeacon Gray of Canton, who was so long in China and who was more Chinese than the Chinese themselves is used as an argument in favour of opium. It is thought remarkble, which I admit it certainly is, that he should be silent upon the alleged iniquities of the opium trade in his large work on the customs and manners of the Chinese. If true, there must be some strong reason for its absence.

The author recurs to the character of the Chinese and quotes from the "Middle Kingdom" whose author, he wrongly says, is a missionary clergyman. (Dr. Williams was Secretary of the U.S. Legation at Peking and is now professor of Chinese at Yale College. There is portrayed the Chinese virtues and vices, conceit and arrogance. They possess unquestionably many virtues and many foul vices, amongst the former is commercial honour and probity, and the author therefore again asks "are these the men to allow themselves to be befooled with opium?" Another virtue named is abstemiousness both as regards opium smoking and spirit drinking* and since it is admitted on all hands that they are abstemious as regards spirits would they indulge in excess in opium? In another place within the same covers it is sought to be proved that opium saved the Chinese from being great drunkards, and if they failed to be abstemious in regard to drink then, which was resorted to chiefly like opium now for aphrodisiac purposes, is it not likely they might go to excess in opium smoking. I present this merely as argument, being myself convinced of the abstemiousness of the Chinese in former times as now. This virtue however does not arise from any dislike to spirits or from any notions of sobriety but their comparative temperance is ascribed more to the spirit being taken with food and warm and to the fact that being so coarse and containing a quantity of fusil oil which is poisonous, the very smallest quantity flushes their faces and mounts to their heads and induces them to remain in the house to conceal the suffusion, although they are not drunk. They are rapidly becoming strongly

^{*} Dr. Williams is made to say that 2000 B.C. the manufacture of spirits was forbidden in China, yet the trade still flourishes there. This is simply an abuse of language; it was not spirits but a weak sort of wine fermented from rice. In view of the opinions held as to opium being a cure and a substitute for drink take the following facts relating to the distillation of spirits in Chihli, one of the 18 provinces, from the yearly official report as, furnished me by a correspondent. 1878 the then Viceroy of the Province, Le Hung Chang, memorialised the throne as did the censors also that in view of the famine then raging in Chihli, Shanse, Honan and Shantung, the consumption of millet for distillation purposes should be stopped in order that the grain might be appropriated for food. The Edict which followed proved ineffective like so many that have been issued against opium and for the same reasons, that it would have impoverished the official's pockets. The report for this province speaks of 1200 large distilleries which use daily ten tan of millet, one tan being equal to 120 catties and costing per tan nine mace at ordinary rates. This gives us 1200 x10x365-4,380,000 tan per annum and this at nine mace-Tls. 39, 420,000. There are there used in the production of spirits in Chihli 4,300,000 tan of the volue of Tls. 39,420,000 for tun of the value of Tls. 39,420,000 for the red millet. Besides this there is the grain of which show mi spirits is also made. If only half of this quantity of millet could have been saved from distillation and sent to the famine districts what a great relief would have been afforded and especially in the adjoining province of Shanse, where the famine raged so fiercely. And yet with tremendous famine before the officials and backed with an Imperial Edict, and humanity and pity for their suffering country men to move their heart, of whom the most horrible tales reached us, these distillers bribing the officials were able to carry on their

addicted to our fragrant wines. Those who have tasted champagne are passionately fond of it and brandy to a less degree. The only draw back to a large consumption is the high price of our wines. Opium is soothing as well as stimulant. It is taken by the well-to do in the bosom of their families and the recumbent position suits well with the disposition of the Chinese constitution. Therefore everything so favours, especially at night, heavy opium smoking. And so we find it. Those who have indispensable duties to discharge and a certain respectability to keep up restrict themselves to a definite amount, the simple satisfaction of their yin, and rarely transgress. The transgression to any great extent is as great a source of discomfort as the insufficient satisfaction of the habit. Chinese economy is quoted as another virtue, opposed to the belief that they are great opium smokers. Where the insatiable craving has to be appeased nothing is allowed to stand in the way. The smoker rarely, if ever, looks at the money spent in the pipe as uselessly thrown away. He regards the habit as part of his constitution which requires satisfaction as much as and more imperiously than hunger.

Of those who smoke opium, a very small percentage, we are informed, probably one per mille, indulge in it to any considerable extent. His belief is that with those who habitualty practice it, opium smoking exercises a beneficial influence. It is not only harmless but beneficial to the system whilst spirit drinking injures the health. He is not even disposed to admit that opium eating in moderation is a baneful practice, the medical evidence being at present conflicting.

In the second Lecture he returns to the charge of untruthfulness of the Chinese and cites instances from his own practice in order to throw discredit upon the statements made to the missionaries. He speaks of the evidence of the latter as hearsay and untrustworthy and therefore of the worst and most unreliable kind. He makes a curious mistake in supposing that because the competitive system exists in China, there is no regular hereditary nobility nor any

ordinary work with little or no hindrance. A merchant of high standing in China and one of the shrewdest and most far seeing of men, wrote thus to a friend speaking of the prevalence of native opium and the necessity of putting it down, and not alone the Indian growth adds, "Meanwhile the good agitators about opium are shutting their eyes to the fact that production and consumption of native alcohol is daily increasing. And yet not a word is ever heard about this great national evil. Just enquire of the native coal mine owners and you will see that the greater part of the coal raised from the earth is consumed by the Distillers of Alcohol. I know that it is so in Shantung and I hear that the K'aiping (in Chihil) coal has been largely bought for the same purposes." One of the immediate effects of opening coal mines in China will be the cheapening of the price of alcohol, and the consequent increased consumption and increased drunkenness.

aristocracy. In some places he speaks most disparagingly of the missionaries, in other places with the highest respect. He accepts them as undoubted authorities on all subjects but opium. He does not consider that the Chinese will give true answers to their queries. He does not believe in the sincerity of Chinese Christians. As a rule, he say, they are far less honest and more untruthful than their heathen countrymen. He discredits altogether the testimony of such people as of the slightest value and yet these are the persons from whom the missionaries derive their knowledge of opium smoking and it effects. Mr Brereton credits the missionaries with ears but no eyes. Nine tenths of the evidence adduced, I believe, against opium by the missionaries has been visual not acoustic testimony. It meets the missionary in his work at every turn and is the chief cause calling for church discipline, for Protestants and Roman Catholics alike unite in refusing church membership to opium smokers and the verdict of the Chinese as to this measure is would be fatal to a church that admitted opium smokers. that Mr. B. does not think more than 5 per cent of all the professing Christians in China sincere. They are drawn too from the humblest classes; the merchant and shop-keeper class would be ashamed to adopt Christianity. This condition of things was so also in the time of the great founder of the Religion. "Not many mighty, not many great not many noble are called." The writer has apparently not read his middle kingdom to profit, or he would have known of the celebrated Paul and his daughter Candida. The whole of this farago of nonsense of his is a downright libel of common honesty. The missionaries have no success in China and the subterfuge resorted to is to lay the whole blame at the door of the Indian opium trade. The Chinese who know the weakness of the missionaries are said to play upon it. He supposes the Chinese Government to have found out the weak side of the missionaries through the Friend of China published at Shanghai. This monthly magazine we believe is printed in London and very little if any notice is taken of it in the Shanghai papers. Anti-opium opinions are not extremely palatable anywhere in China among foreigners. He thinks that if the traffic were put a stop to, such a feeling of contempt for English common sense and, in consequence for the religion of Englishmen would ensue, that the spread of the Gospel in China would be further retarded.' The anti-opiumists he compares to the monomaniac, sane upon every subject but one and upon that thoroughly daft.

He looks upon the China-U.S.A. Treaty relating to opium restrictions as simply a farce. Nothing more utterly absurd, deceptive and dishonest ever formed the subject of an international treat. They

whole thing was utterly false and misleading. He ascribes this crafty and ridiculous clause to American smartness and Chinese astuteness. The stipulation to prevent Chinese subjects from importing opium into the U.S. he considers absolute nonsense. If the U.S. Government had really intended to prohibit opium they should have extended the prohibition to all classes; in fact to have made Indian opium contraband. He calculates the amount consumed in California at £100,000 per annum, by the Chinese population. They are there well-to do and wherever a Chinaman has the money he must have his opium pipe. This treaty was quoted in the House of Commons by Mr. Pease as shewing that the Chinese authorities were honest in their expressed desire to put an end to the trade. Mr. Brereton laughs at the whole "bogus" treaty and thinks it a piece of finesse. It was an attempt, he thinks, to hoodwink John Bull, by putting into the treaty this clause which each party well knew meant nothing to the other. Justice is not done here to the patriotic feelings of the Chinese statesmen who see that opium is working a great evil in their country. Their action was but a part of a determined general policy which they have carried out in relation to the new Russian and Brazilian treaties and which it is intended to apply to all other treaties as they fall due, with the object, apparently, of isolating Great Britain and gaining the moral support of the non-opium importing countries. If opium be so general and universal and therefore so indispensable to the Chinese whether at home or abroad, it strikes me as a wonder that Mr. Brereton did not suggest an easy solution of the Chinese difficulty in the U.S. viz cut off their opium supplies and every pigtail within a month would have left the country. It would have saved a great deal of awkward discussion and agitation in the U.S. and rendered unnecessary the late commission. Mr. Brereton's silence is perhaps to be accounted for in this respect by a tender regard for his clients. the Hongkong opium Syndicate.

He laughs at a letter in the *Times* stating that among 100 missionaries in China not one would receive a convert into his church until he had made a vow against opium smoking. He thinks the converts being so poor and the very dregs of the people, there would be no difficulty in obtaining such a pledge. And yet he considers opium too dear for the poor to become addicted to it. Why cannot a lawyer of all men, make his reasoning hang better together? Others, who pronounce no opinion regarding the class of converts, say that opium is so awfully cheap that the very poorest can have their pipe and yet retain sufficient for their daily wants, although their wages are proverbially low. The missionaries, we are told,

do not smoke opium themselves and therefore they have not the means of refuting the falsehoods related to them or of testing their accuracy. To such a mode of reasoning it may be enough to retort that Mr. Brereton, not having smoked opium is unable to disprove their statements. Is it necessary to have stolen or told a lie to know what theft and falsehood are? All the stories heard by the missionaries are sent regularly to London by each mail and retailed at Exeter Hall and elsewhere. Travellers with opium on the brain come to Hongkong, we are told, visit the Tung wah Hospital and see there a number of wretched objects labouring under all kinds of diseases, and they go away impressed with the belief that all the patients shown to them are victims of opium smoking; and afterwards an opium shop, and there they see victims who are perhaps that very night planning a burglary or piratical expedition. Such travellers, after spending a few days at Hongkong, Canton and Shanghai return home believing that they have done China when in reality they have only done themselves. They are supposed to have the cucoethes scribendi, write a book and so keep up the delusion.

Tis pleasant sure to see one's name in print. A book's a book although there's nothing in.

What does Mr. B. know of China and what has he seen of China and the Chinese that he can afford to speak thus? He has at all events succeeded in writing a book, with nothing of sense, reason or fact in it and with half its bulk made up of padding of other men's material. This supposed traveller's persgrinations in search of opium victims is minutely and [comically described. Smokers are said to be found generally in one of the criminal classes. He concludes his picture by stating that missionary clergymen are accepted as the most reliable witnesses but in reality they are the worst informed; they are in fact the victims of their own delusions.

He then enters upon the exposure of some ten fallacies, which he had mentioned at the close of his first lecture. The first that opium is and has been confined to a small percentage of the people and all the evidence that is really wanted to refute this fallacy he says is the Customs Yellow Book on opium. And that book, if it tries to prove one thing it is this very point of the small percentage of the population addicted to opium smoking viz., for Indian drug 1/3 of 1 per cent and taking the native growth as equal to the imported article, making in all 2/3ds of 1 per cent which is so infinitesimally trifling that the Inspector General says it "touches neither the finances of the State, nor the wealth of its people nor the growth of its population." After quoting Sir Robert Hart in favour of his contention, he differs from him and thinks that there may be an additional 65,000 chests or a

little more than half the Indian amount. This does not however improve his position one whit. The percentage is still infinitesimally small. What is he to do? He quotes from certain Commissioners of Customs as to the difficulty of obtaining statistics of the native growth, but even this does not improve his position holding as he does that the habit is all but universal, for on his own sliewing, aided by the Customs publication to which he refers to refute the fallacy of the Anti-opium society, he cannot make 1 per cent. But he adds if Sir Robert could have got fair returns, no doubt the estimated quantity of native grown opium in China would probably have reached three or four times the amount given. But even this does not bear out his contention. Then he adds "Mr. Hart does not purport to give in this book correct returns of the quantity of opium smoked or imported much less the quantity grown in China." This is a most strange statement, the book having been expressly written with the object of arriving at an answer to the question how many smokers does the Indian drug reach. He sums up thus under this head. "I think it is now perfectly clear from Mr. Hart's official volume that opium is smoked generally throughout China, the only limit to its use being the means of procuring the article." Strange language and still stranger logic. The author has made a perfect muddle of his refutation of this so-called fallacy and instead of it being the reasoning of a cool headed lawyer, one might suppose it the ravings of an inmate of some lunatic asylum.

But let us proceed to the Third Lecture in which the remaining fallacies are taken up and exposed. No. 2 fallacy is that opium is more injurious than spirit drinking and to this is coupled fallacy No. 4 which is a kindred one, that opium is acknowledged as a valuable medicine. Dr. Pereira and Taylor are quoted. The alcoholic poison causes various diseases which are absolutely incurable, because a medical man cannot give a man new tissues; on the other hand, let the quantity of opium taken be much or little, it is always curable. It produces no organic change, it impairs the appetite but that is all. Opium, if moderately indulged in is beneficial and if immoderately used is comparatively innocuous; while spirits if freely though not inordinately used are sooner or later absolutely destructive to the system. On the first page of the work opium is said to be perfectly innocuous. Now, its immoderate use is only comparatively so. He says quoting from Dr. Pereira, opium is a remedy for the horrible vice of drunkenness. Insanity or acts of violence, it is said, have never been alleged as effects of opium smoking. He seeks to make a distinction between eating and smoking opium. He quotes Dr. Oppenheim, but only to refute him by Sir George

Birdwood. He quotes also Dr. Eatwell to shew that proofs are still wanting to show that the moderate use of opium produces more pernicious effects than does the moderate use of spirituous liquors while it is certain that the consequences of the abuse of the former are less appalling in their effect and less disastrous to Society than the latter. Sir Robert Christian quoted in another part of the same book says, "Opium when smoked produces apparently the same results as when swallowed." "Not only is opium," our author continues, "innocuous but positively beneficial to the system, in this respect like smoking tobacco which is a perfectly harmless practice. Opium smoking is a complete preservative against dram drinking and drunkenness. Although tobacco smoking is agreeable, opium is much more so and more beneficial. Tobacco has no curative powers, opium is the most valuable medicine known. There is one property peculiar to opium and that is that it is not volatilisable. Combustion destroys its active property" and a little further on he says "the only way therefore he can get any of the active property into his system is by smoking it like tobacco" which looks very much like a contradiction in terms. Tobacco is volatilisable and he makes the difference between the two consist in this, that in the case of opium you inhale the mere smoke of a valuable aromatic leaving nothing behind it in the month, but in its passage exerting a harmless and pleasant stimulating effect upon the nerves. Nicotine, the alkaloid of tobacco is a deadly and rapid poison, morphia only in excessive quantity. When the profession comes to know opium better, it is to put down not only spirit drinking but to supersede tobacco altogether." One is inclined here to cry out, "A little knowledge is a dangerous thing." The above medley must be left to its own refutation. The experience of China certainly does not point to opium ousting spirits and tobacco. The antiopium craze he compares to the anti-tobacco craze and he predicts the same end to it. He then goes on to quote from Sir George Birdwood and Dr. Thudicum, whose views are given in the appendices, forgetting all the while, in respect to the latter that he holds to the volatilisation of at least a portion of the morphia in smoking, which is opposed to both Brereton and Birdwood's views. Thudieum finds it not only a harmless but a valuable curative practice, just by reason of so much of its active principle being smokeable. Could an astute lawyer not have made three short lectures consistent and logical? He then quotes from a medical friend in London to the effect that opium like tobacco is comparatively harmless, for it influences only the nerves and produces no organic disease. On page 124 he comes back to the old charge against the Anti-opium Society for asserting that the Indian importation was the origin of the custom of smoking or at least that it made the natives smoke more than they would otherwise have done. And now to prove this point he adduces the Customs Yellow Book to shew that the 100,000 chests from India only give a few grains to each person of the vast population, (even supposing all smoked.) He does not seem to see the bearing of this on some of his own advanced opinions. After this the again launches out against the evil of drunkenness at home. He talks graphically of the devil's punch bowl sufficiently full of the spirits drunk in the U. K. in 1880 for the whole population to swim in and that the tears of broken hearted wives, widows and orphans would produce a hitherto unknown ocean of misery.

The third fallacy which has to be refuted is that the supply of opium regulates the demand and not the demand the supply. This idea is scouted as preposterous and absurd. But is there not some truth in it? Has not the establishment at home of gorgeous and numerous gin palaces been found to increase the insobriety of the people? hence the agitation to lessen the number of public houses. Before the habit became so prevalent in China and still to some extent, the supply without doubt has created the demand. It was particularly so in the early days of the trade. Do the opening of facilities in a new locality not have this effect, were it from no other feeling than curiosity, of stimulating its sale? Its famed approdisiac and curative virtues etc. would create a desire to try it were it placed within reach. The Indian drug is said to be many times stronger than the native drug and to contain much more morphia. The writer does not observe that according to his own theory morphia, not being volatilisible i.e. smokeable, is inert. The value of the Indian article, which by the by is very poor in morphia, must be owing to other properties. It is its rich aroma which captivates and it is in this study of adulteration, for such it unquestionably is, that the Indian drug excels the native.

In fallacy No. 5 Mr. B. combats the view that all or nearly all are inordinate smokers or necessarily in the way of being so and that once the custom has been commenced it cannot be dropped and that the consumption is daily increased. He dismisses this point in a few lines and certainly fails to refute it. The tendency is certainly towards immoderate use. The fascination is such that it is with difficulty abandoned. The virile powers are in complete abeyance until the habit is gratified and we know what a power this holds over the Chinese sensual constitution (but that is a subject upon which I must not write in those columns) the evil result flowing

from its abandonment or even considerable diminution are dreadfully feared. The tendency is gradually, for some years at least, towards an increase in the daily consumption with the old and wealthy confirmed smokers who cannot smoke more by reason of the impossibility of extending the day of 24 hours. Spirits are then had recourse to and when this stage is reached the man smokes his own ashes and is utterly useless. He never rises from his couch. The habit certainly grows by what it feeds upon. Mr. Brereton says natives will smoke off and on for two or three days and then not smoke for a week or more. I should like to know what percentage such smokers bear to the entire body of smokers? But finding himself on not very safe ground he concludes thus, "But the truth is the habit is a pleasant and beneficial one and few desire to discontinue it" which in is keeping with his first principles. No. 6 fallacy follows, for they are formidably arranged in this manner and likewise italicised. -viz that the Chinese Government is orever was anxious to put a stop or check to the use of opium. Fallacy No. 9 is taken along with it, viz that the Chinese opposition arises from moral causes. This is termed preposterous nonsense. Nothing was ever more fallacious or more untruthful than that the Chinese Government is or ever was anxious to put a stop to the trade on moral grounds. Once and again the writer asserts that the object was to protect the native drug, prevent bullion from leaving the country and generally to exclude foreign goods. In answer to this charge it is enough to say that edicts against opium were issued long before there was any native growth; that those against the drainage of silver did not come up tell the second and third decades of this century when the trade had enormously increased, and the third count is equally invalidated for in the early days of the E. I. C. arrangements were made at Canton by which the legitimate was separated from the illegitimate trade. Mr. Brereton then says, and we think in his position pertinently too, if the Chinese Government really wanted to put a stop to or check the use of opium, they would begin by doing so themselves. They would first put down the native growth. I admit this to be one of the great difficulties lying in the way of England doing anything. But for this the Indian growth would be easily put down, all financial considerations being put aside. It is somewhat strange that the Indian growth first created and stimulated the native growth and then this said native growth is made the pretext for continuing the Indian drug. Mr. Brereton in answering for the remissness of the Chinese Government in not taking action, falls back upon the antiquity of the drug in China that the people are law-abiding and the reason therefore why the cultivation is not suppressed is on account of the revenue derived from it and because the habit is ancient, known to be not only harmless but beneficial. Drunkenness too would follow the abandonment of opium and the wish is expressed that we could so convert our drunkards. But compare Mr. Colquhoun's description of the rice spirit drinking Shans and the opium smoking Chinese and the benefit thus to be gained will disappear. Mr. Brereton says no government will attempt to interfere with the fixed habits of the people especially when these habits have existed many centuries if not thousands of years and where they are known not to be injurious to themselves or to the safety and stability of the state and to be in fact harmless. Now he turns round upon the Customs Yellow Book he so dearly loves to quote and this time he is not inclined to place such reliance upon it. It does not suit his argument. "Mr. Hart's statement is admittedly a mere haphazard one, and the data of the Commissioners is but the gossip collected by them at the Treaty Ports." Quoting from recent Consular Reports as to the great increase in the growth, he concludes that the Chinese Government has no real desire to put it down. Their action is explained not on moral grounds but from a desire to prevent sycee going out of the country. Now does any reasonable man suppose that the way to prevent sycee from flowing out of the country is to suppress the native drug and encourage the foreign import? The object of the Chinese government, he says, is to get a higher duty if they cannot get rid of it altogether and herein lies their whole object. And is that not also a very reasonable one? They cannot do away with the Indian import because of treaties; are they to be prohibited from agitating for at least an increased tax? They have declared over and over that mere revenue is not their main object but to enhance the price of the drug and so make it prohibitive to a large extent in order to save the people. The same rule obtains in the . west regarding the taxing of ardent spirits. A revenue said to be £2 millions by Mr. B. is certainly raised but it is absolutely trifling for the consuming party compared with that of India, the importing party, which is quintipled. The Imperial edicts we hold are not shams. The provincial officials are corrupt and badly paid; they see no prospect of putting down the foreign import, the native is lightly taxed where taxed at all by the local officials or their underlings, the native drug can therefore be sold at several times the profit accruing from cereals and yet at a considerably lower price than the Indian and thus the native growth is stimulated by the handsome profits derived, the Emperor receives an import duty, the people dont see why they should not participate in the profit of the lucrative

trade and why all their money should go to foreigners, and so from these and other considerations the evil is permitted and grows. Moreover the Chinese Government has long been under minors and women and nobody dare take the responsibility of putting forth efforts to crush the evil and so precipitate most probably, so the Chinese fear, another war with England. The country is poor, communication is bad and slow. The Government during the last forty years has been embarrassed by its foreign and intestine wars. Some of these very wars were waged with the object of putting a stop to opium (what she has honestly done to stop the evil has by reason of outward circumstances caused its greater spread). The prospect being thus so discourging and it being impossible (so they think) to get England ever to forego her Indian revenue from opium, the Chinese officials in despair have winked at their own native growth with the ultimate object of starving the foreign import and then of grappling with the evil within their own borders. It is a desperate remedy no doubt but we dare not say it will not succeed. Edicts are still in use; the conscience of the country is kept alive to the subject, official proclamations are everywhese posted and the people approve of the action of the government. The other day an official in Shanse was dismissed for opium smoking on the representation of the present energetic and anti-opium Governor, Chang Chih-tung, who seems in dead earnest on this subject. The other day also an edict was promulgated in answer to a severe memorial by a censor called Liu, suggesting that three months should be allowed to give up the practice and those officials failing to do so to be summarily dealt with. If any violate the law and are informed against there will be no mercy shown them, but the punishment will be very severe. Our opponents may say this and similar edicts are simply intended for the British Government. But . I for one, from what I have heard and still more seen of the higher officials in private, and few if any foreigners have had more dealings with the higher officials in private, believe in their honesty and sincerity. The course of the Chinese Government throughout has been consistent and they seem in all they undertake to have the same object in view. Brereton affirms these edict to be shams, says they are never heeded and yet they please the people. These proclamations, he continues, are never intended to be put into effect and Mr. Turner knows this perfectly well, but believes only what he wishes to be true. It is of course unknown to the author of this diatribe against the Chinese Government that the edicts in the early part of this century did put down the native growth and it was not till the legalization of the drug in 1858 or a few years previously in some

cases owing to the embarrassment of Hien Feng's reign, that it began again to appear. The poppy has been frequently torn up by the roots and the growth kept in check by these edicts and the energetic action of local officials. Upon strict investigation it will be found that even in the South West province the native growth is of recent origin, all views to the opposite by Consular and Customs authorities notwithstanding. Elsewhere I have shewn the untenableness of the view of the ancient growth in Szech'uen and Yünnan.

Then follows the argument that because China is civilized, is it possible that this invaluable medicine could only have been recently grown? It has been cultivated throughout the whole continent of Asia for thousands of years and is it likely that the oldest and most civilized of all Asiatic nations, the very garden of Asia, would be the last to introduce the culture of this valuable drug? According to Dr. Martin they knew alchemy before it was even heard of in Europe and are these a people likely to be ignorant of this indispensable medicine, or to neglect its cultivation throughout their fertile country? All or nearly all the medicines of the British Pharmacopoeia and a great many more have been known to the Chinese for hundreds if not thousands of years. It is possible to prove anything by such reasoning as this. Were this truth about opium a testamentary document, it would not be difficult to prove the insanity of the writer.

Fallacy No 7 is that British merchants are making large fortunes by the trade. It may now be admitted on all hands that British merchants have little or no concern with the trade. But it was not always so. And if so now, the more reason the trade should be stopped if on no other than purely selfish grounds for it would not be difficult to show that the opium trade as formerly carried on is a great hindrance to British legitimate trade by embittering the Chinese feelings against us and in every way placing obstacles and restrictions in the path of our trade. British trade properly so called is being sacrificed to the Indian revenue. If we had approached China as we did Japan might not our relations at the present day have been widely different?

The next fallacy (8) to be exposed is that the discontinuance of the supply from India would stop or check the practice of opium smoking. This is considered a delusion. It is supposed that the native cultivation of the poppy would be largely increased in China; and if the government be not sincere, certainly this would be the result. But if with their views of the physical evils of opium and their past action, they did not then prohibit effectively the native growth, they would not only lose all face, to quote an expressive Chinese phrase, with England and foreign governments, but what

to them is of more consequence, with their own people. In fact I question whether such a government could exist, under such circumstances, for it is quite well known that their present ineffective action is the result of the outside pressure. They tried long to keep the humilation of their foreign treaties from their own people. No one has yet succeeded in demonstrating the bad faith of the government in the matter of opium, for by relaxing the prohibition against opium and favouring the foreign import, they might enrich themselves beyond measure and it is well-known that owing to rebellions, famines, inundations and foreign wars their finances are not in a healthy condition, yet for the sake of their country they prefer to continue their opposition to opium and so forego revenue. The saying of the Emperor Tao Kwang is as true now of the Chinese Government as it was 40 years ago when urged to legalize the trade. "It is true I cannot prevent the introduction of the flowing poison; gain seeking and corrupt men will for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." Well might our author say as he does in another place, when once the Chinese are Christianized they may be able to teach us morality and virtue: a terrible commentary on our opium trade! Sir Robert Hart is again quoted as proving his contention here but no where is this subject touched upon in the opium brochure of the Customs. Nothing is there said against the sincerity of the government, in fact rather the reverse, for in spite of the asserted statistical percentage of innocuouness of the drug, the Chinese still do not desist from attempts to check the consumption. The author tells us that the missionaries speak of the horror of the Chinese Government of opium but not of the horror of themselves the missionaries. Their feeling against missionaries here referred to and found in the celebrated saving of prince Kung to Sir R. Alcock, which was first communicated by the present writer to a friend who gave it publicity, referred to the R. C. Missionaries as did also the work entitled "Death Blow to Corrupt Doctrine" and the circular on missions, which was stifled in its birth. The Romanist missionaries have always given much trouble to the Chinese Government by virtue among other things of the assertion of the "imperium in imperio" in the matter of their converts. page 144 Mr. Brereton is guilty of great want of taste in his unsubstantiated charged, where he insinuates "that Prince Kung and all the Imperial magnates including Li Hung Chang, that strictest of moralists, revel in the very Indian drug they affect so to abhor."

Mr. Brereton holds that if Sir Robert Hart had been perfectly untrammelled and could have spoken as a private individual, a much stronger protest from him against the false doctrines diffused by the Anti-opium Society would doubtless have been published, but in the face of the opinions respecting opium professedly held by the mandarins, Mr. Brereton conceives Sir Robert was a little cautious, but as matters stand his book shews how fallacious, misleading and mischievous the teachings of the Anti-opium Society are. This is a charge which is tantamount to Sir R. having sold himself to his employers which we utterly repudiate. The work it seems to me tells with even more force against Mr. Brereton's views. "And yet" he says "in the face of this most damaging official Yellow Book we are calmly and seriously told that we are demoralizing and ruining the whole nation because we send a comparatively small quantity of pure and wholesome opium." The Yellow Book in question is not official in the sense of emanating from the Chinese Government.

But adds Mr. Brereton "Supposing we stop the British Indian import we could not prohibit its exportation from Malwa." Is the use to which we put the acquisition of Scinde unknown? Did it not prevent the Malwa opium from being exported by the Portuguese port of Damaun and oblige it to be brought to Bombay where we raised the duty upon it from 200 rupees, then to 300 and afterwards to 400 rupees per chest? After this and in view of our position and power in India, to be told that we could not prevent the exportation of Malwa, is preposterous. The same power which enabled them to levy 400 rupees per chest would avail to levy 4000 or prohibit it altogether. We are therefore as responsible for Malwa as for the Bengal drug. In this tenor wrote Dr. Medhurst in 1855 to our Superintendent of Trade and thus it appears in the Blue Book of the period. China herself may be left to deal with Persia Egypt, Mozambique, etc.

Mr. Brereton puts in a plea for smuggling on the ground "That for centuries the recognised international law of Europe has been that one nation is not bound to take cognisance of the revenue laws of another. He says we never gave the smugglers of opium into China any encouragement." Did not Lord Palmerston, that bellicose "interventionist" plainly inform the British Superintendent of Trade constantly to bear in mind and to impress upon British Subjects the necessity of conforming to the laws and usages of the Chinese Empire, and did not Capt Elliot tell the smugglers that the British Government would not support them in their clandestine trade? Capt Elliot did police duty for some time in the Canton river, but this was unpalateable to the smugglers and orders came from home to desist as it was an insult to the sovereign power of China! And was not a naval officer at Ningpo, I think, quietly rebuked for his zeal against his countrymen engaged in the contraband trade? And did not the same Lord Palmerston inform

Captain Elliot to acquaint the Chinese Government that it is scarcely possible that a permanent good understanding can be maintained between the two governments, if the opium trade be allowed to remain upon its present footing?

For once Mr. Brereton, in speaking of the smuggling trade admits large fortunes were made, although he is constantly taunting Mr. Turner about his charge of princely fortunes being made by the merchants. He asserts that the contraband trade proves the demand and that it was highly valued and it was on their invitation that the drug was introduced. Strange abuse of language this. Mr. Brereton have read our Blue Books of that period? And they are not the ravings of missionaries but the despatches from our own officials. Since 1842, he asserts, that although not mentioned in the treaty, opium was openly allowed into the country. After that time there was no more smuggling as far as Europeans are concerned. No, the Chinese had been taught a valuable lesson by the first war, loss of blood, treasure and prestige, a large opium indemnity (to the smugglers, although they had been told they should receive no support from his Government, but this was not encouragement!) and the opening of several ports to trade, which they did not soon forget and every official was afraid to touch the subject for fear of losing his own head or of precipitating another war. After remonstrance upon remonstrance by Sir H. Pottinger to the High Commissioners that they should represent to the throne the advantages of legalisation, the reply, indicating the same obstinate resistance was, "The officers of China shall certainly be enjoined to confine their jurisdiction in that respect to the soldiery and people of the country, not allowing them to make use of it. Whether the merchant vessels bring opium or not China will not need to inquire or take any proceedings with regard thereto."

We are next favoured with Mr. Lay's letter regarding the mode in which the opium clause with the duty thereupon was inserted into the Tariff Regulations of the Treaty of Tientsin. This letter originated through the use of the word force applied to the insertion of this clause. Mr. Lay shows that the Chinese were under no restraint. Mr. Brereton puts it in a much stronger light. He says "The Chinese Commissioners as a mttaer of course and without any pressure whatever proposed to put down the duty at Taels 30 per picul." No one for a moment doubts Mr. Lays statement of the case. So far as it goes it is correct. But is there not a great deal unsaid? How did the Taels 30 import duty come to be fixed upon? Who suggested and proposed it? Was it the Chinese? Why was it put at this figure? And if so low to prevent smuggling or injury to the Indian why are the Chinese so anxious now to have it increased? Why is

opium inserted into the tariff as yang yoh (foreign medicine)? The answer to these questions would a tale unfold? This term 'foreign medicine' speaks volumes for the Chinese position and indicates their utter inability to prevent the legalization and their determination to slur over the difficulty, and not outrage the conscience of the country and so give the emperor some face. They had been defeated a second time, more blood, treasure and concessions to the outer barbarian, and now how could they refuse to legalize the drug (but not as opium) at the conclusion of the war? From enquiries made at many of the high officials, the impression on their minds is certainly that the opium trade has been forced upon them by a power superior in arms but not in virtue, and the insertion of in the table of the legalizing clause was extorted from them under circumstances when it was utterly impossible to resist. The English had long been fully determined to see it legalized and rather tacitly approved of the smuggling hoping thereby to shew the Chinese that it would be for their benefit to legalize it and so collect a revenue. They hoped that the exigencies of the Chinese exchequer would have compelled the measure some twenty years before it came.

The Indian menopoly is discussed and all the old arguments are used. The trade is an exceptionable one; it is an ancient industry in India; the Portuguese carried it on before us and if done away the alleged evils to China would be greatly intensified and the revenue of India greatly diminished. The objections to throwing open the trade are referred to—the small ryots would be at the mercy of the usurers, who are the curse of India, the usurers would profit by the production instead of the growers—revenue derived direct or indirect from opium, the morality remains the same.

The last and chief of the fallacies, phantasies and delusions is the hindrance that opium presents to Christianity. We send only 6000 tons of opium annually which inflicts no appreciable injury, according to the best authority. If we stopped the import, the Chinese would find some other reason for rejecting Christianity. The greatest hindrance, he says and herein no one will perhaps differ from him in view of the opium trade, is that our own practice differs so much from our preaching. Why should the Chinese therefore be asked to change their religion for ours? The most enthusiastic missionary could not have produced a more powerful argument in favour of this so-called fallacy. The trade is opposed to the golden rule whether that rule be expressed positively or negatively.

He reverts again to the time immemorial argument (what a responsibility rests upon these for putting such an unsound argument into his hands) and asserts that we might as well try to reverse the course of the Niagara. The whole superstructure would apparently topple down about his ears but for the mistranslation of that poem of

Suche. The Tientsin treaty so much denounced by missionaries is the missionaries, charter by which they are at liberty to preach the gospel there. The missionaries cry down the treaty for one particular

and rely upon it for another.

This anti-opium crusade is therefore as unjustifiable as it is mischievous; it encourages the Chinese to make untenable demands upon us under false pretences; it interferes unwarrantably with an industry affording subsistence to millions in India; it aims at cutting off 7 or 8 millions from the Indian revenue now expended in ameliorating the condition of its vast population. By this argument it is perfectly lawful to demoralize and ruin a neighbouring country for the sake of the good it does to our own. In conclusion he recommends that the funds of the Anti-opium Society be given to the missionaries to give them a little more care in the hostile climate and the bitter fight that is before them.

We have now finished this most unpleasant task of reviewing a work which would have been more to the author's credit had he never delivered and published the lectures which it contains. We have followed him page by page, tedious though the task has been, with the object of giving the reader a correct view of this most remarkable book. In after years it may be said that this book did more than anything else to bring about the very end against which it was written. It is altogether an ex parte statement and we hope his opium clients will be grateful for the whitewashing which he has given the business in which so many of them are engaged. I have visited these "prepared opium" dens in Hongkong and I was never more struck with anything than the ghastly appearance of the men, not one of whom I was told was an opium smoker. Even in such dens, the victims of the drug were not wanted. What a commentary on the innocuouness of opium!

The Spectator of September 16th, 1882 has some very sensible remarks in its review of Mr. Brereton's work. It asserts that the tone of the book injures it; that missionaries can have no object in denouncing opium smoking, except the good of mankind; cessation of the trade would bring them no advantage and if the poppy became extinct the Chinese would not become Christians any faster. They condemn it because liable to abuse and when abused, singularly injurious. That they may exaggerate the evil they condemn, or rather be blind to the beneficial side of the indulgence is likely enough, but it is no reason for scolding at them, at what is, at the most, only a little over zeal. Opium smoking is not a virtue any how, that it should not be condemned. The Spectator does not think much of the writer's testimony as to the absence of injurious effects upon longevity and brightness of mind; he produces no evidence as to its beneficial effects, nor on his theory is any wanted.

THE NUMBER OF BUDDHISTS IN THE WORLD.

BY THE EDITOR.

IN considering the population of the Earth, besides arriving at the number of the inhabitants of the several countries and continents it is not unusual with many writers to classify the populations of the various nations according to their religion; stating how many are Christians, how many are Confucianists and how many are Buddhists. In stating the number of Christians and Mohammedans there is a general agreement among the various authorities as to their respective numbers. This arises from the fact that in the lands where these religions are found the census of the population is taken with a good degree of accuracy: and the people are classed by those who are engaged in taking the census according to their declared or manifest wishes. But in the statements of the number of Buddhists, as published by different authorities, there are great discrepancies, as will appear from the following details. Thus Hassel, in the Penny Cyclopedia, estimates the number of Buddhists to be 315 millions. Johnstone in his Physical Atlas gives the number of Buddhists as 245 millions. Perkins in Johnson's American Atlas states the number of Buddhists to be 320 millions. Professor Newman estimates the number of Buddhists to be 367 millions. See "The Ten Great Religions," p. 146. Other authorities estimate the number of Buddhists to be 450 millions; and Mr. Edwin Arnold, in his preface to the Light of Asia, states the number of Buddhists to be 470 millions, a number which is equal to one third of the population of the globe.

It is evident from this wide diversity in the statements of the number of Buddhists, that the data upon which the estimates are made are not certain; and that the different authorities are guided by very different principles in fixing their estimates. For if the number of the followers of Buddha in each of the several countries where this religion is followed was known, the grand total of Buddhists could easily be ascertained: and there would be uniformity in the number as given by different writers on the subject. I will attempt to discover the cause of these discrepensaies by referring to the countries in which Buddhists are found.

The countries in which Buddhists are found in large numbers are the following; viz, Ceylon, Siam, Burmah, Thibet, Mongolia, Manchuria, Annam, China, Corea and Japan. But the extent to which Buddhism prevails in these several countries differs very

greatly. In some of them it is the state religion and is followed by all the people as in Siam, Burmah and Thibet. In some of them it is the religion which is followed by the great mass of the population, almost to the exclusion of all other religions as in Ceylon, Mongolia and Manchuria. But in the other countries as Annam, China, Corea and Japan it exists in connection with other religions. In these last named countries it was introduced at a very early period of the Christian era; it has its priests, its temples, its monasteries, its forms of worship, its feast days and its following; but Buddhism is by no means to be considered as the only religion of these

countries, nor even as the most prevalent religion therein.

It will be evident to every one who investigates the subject, that the great cause of the wide discrepancies in the estimates of the different authorities as quoted above, is the difficulty of arriving at the correct number of Buddists in the population of China. One authority who gives the number of Buddhists to be 340 millions gives 80 millions as the number of Confucianists, classifying the rest of China as Buddhists. If this authority estimated the population of China to be 350 millions and only counted 80 millions as Confucianists this would leave 270 millions of the population of China to be classed as Buddhists leaving the other 70 millions of his estimate of the number of Buddhists to be made up from the population of the other countries in which Buddhism is found. Some of the authorities whose estimates are quoted above, must have counted the whole population of China and Japan as Buddhists in order to make up the numbers as given by them. I express this opinion by way of inference, because in none of the authorities above referred to was there any statement given of the number of Buddhists in each several country, but only the one statement of the number of Buddhists in the world. But every one who will consider the facts of the case, must see at once, that the enumeration of the whole, or even of a large part, of the population of China and Japan as Buddhists is erroneous; because in China a very large part of the people as well as the government are Confucianists; and in Japan the government and a large portion of the people are Shintoists. Before any reliable estimate can be given of the number of Buddhists in these countries it is necessary to settle upon some principles to guide us in classifying the population of those countries where several religions are recognised among the people. In the countries of Europe and America, when the census of the population is taken by their respective governments great accuracy is attained in regard to the number of those who adhere to the several religions which are found in the different countries. When the census is taken in Great Britian and Ireland not only is it ascertained how many in each country are Protestants and how many are Roman Catholics; but it is also ascertained how many of those who are classed as Protestants are connected with the several Protestant denominations; stating how many adhere to the Established Church of England, how many to the Established Church of Scotland, and how many are Wesleyan, how many are Baptists &c. The same accuracy in stating the number of the adherents to several religious faiths which are found in the country is found in the census when taken in Germany, France and Italy. In the census recently taken by the British Government in India the population of the several provinces are classified in reference to their religions as "Hindus," "Sikhs," "Mohammedans," "Buddhists," "Christians," "Others," and "Religion not Known." When the census of any country is taken in this manner the number of the adherents of each system of religion is easily arrived at. In all western lands there are many of the population who are not very decided or pronounced as to their religious opinions. I fancy that if a minute inquiry was made as to the principles which guide those who take the census in Great Britain, Germany, France and Italy, it would be found that a very large number of the population are classified as being connected with the established religion of each country, who have but little religious preference of any kind, or, in other words, that it is the prevailing usage in classifying the populations in different western lands to consider all those of the population as belonging to the established religion of the State who do not express their positive dissent therefrom. Hence in the United Kingdom a large part of the population is classed as connected with the Established Church of England who have but little predilection for that church, because they do not express their dissent therefrom; and because under these circumstances it is the the most natural thing to class them with the Established Church. So in France and Italy a very large part of the population is classed as Roman Catholics though they attend very indifferently upon the rites and ceremonies of the church. But in childhood most of them were baptized according to the rites of this church, their marriages were solemnized by the Priests of this church and the rites of this church are used at the funerals which occur in their families. In these circumstances, though many of the people neglect the regular services of the church, and some of them are skeptical as to the doctrines of the church, yet by usage and general consent the great mass of the population of these countries is classed as Roman Catholics. The same usage is found in all the other countries of Europe. The inhabitants of Russia are classed as adherents of the Greek Church, because that is the national church, notwithstanding so many of them do not attend upon its rites and ceremonies, and do not conform to its requirements. In China it is well known that there are three religions; the Confucian,* the Buddhist and the Taouist. It is also true that many of the inhabitants of China worship according to the rites and ceremonies of each one of these religions; and worship nearly all the objects of worship which are held sacred by the several systems of belief. In this state of the case we cannot class them all as Confucianists, neither can we class them all as Buddhists as some have done, nor all as Taouists. But how shall we assign the population to their respective classes? What principles shall guide us in assigning a portion of the population to each one of the several religions? The census of the population which has been taken by the Chinese government affords no help in making such a classification of the population, as in no census has any note been taken of such a division of the people. Before we proceed to classify the population of China according to religious belief it is necessary to settle some principles to guide us from the usages which prevail in like matters in other lands.

It is quite true that these three religious are found in all parts of China; that the temples of these several faiths stand side by side in the cities and in the country. Many of their various ceremonies, much of their worship occur on the same days; and many of the people worship at all the various shrines. But still there is a very marked difference in the position which is occupied by these respective systems among this people. Confucianism is the oldest religion of China. It is also the national religion of this empire. It is the religion which is authorized by the Imperial Statutes. It is the only religion which has an authorized and established ritual and the worship according to which is appointed by law. The emperor himself is the chief worshipper at the high services on state occasions. Every officer in the Empire worships according to the established ritual in his own official residence and in the temples of his own district. And each and every family worships its ancestors, according to the Confucian faith, on the 1st and 15th of each month

^{*} I conform to usage in speaking of Confucianism as one of the religions of China. This does not mean that this native cult originated with him. It was prevalent in China long before he lived. But as he arranged and transmitted its Canonical Books and gave his sanotion to it, it has become customary to designate the indigenous systems of religious worship as Confucianism. The objects of worship according to its ritual are Heaven, earth, the sun, moon and stars, the gods of the land and the grain, the goddess of silk culture, the god of healing, the god of literature, the god of war, and more important than all the worship of ancestors. Confucianism comprehends this system of religion as well as the political and ethical systems of Confucius.

and at the four great festivals of the year and on the proper birthday; these four great festivals are all connected with Confucianism. Buddhism and Taouism are tolerated, but only as inferior and less respected systems of popular superstition, but they are not on an equality with the Orthodox faith. Confucianism has the precedence and preëminence in every thing and every way. Its Canonical Books, the Five Classics and Four Books, are the recognized foundation of all their philosophy and religion. These are the text books in all their schools of every kind and class, from the lowest to the highest. The themes at the literary examination throughout the whole empire for the coveted degrees are taken from these Canonical Books. The gods which are acknowledged by the Confucian system are found in the idol loft of every family in the land. The principal worship and rites at births, marriages and deaths in the families of all classes of the population, are those of the Confucian faith. It is also true that some of the Buddhist and Taouist gods are found in the idol loft of many families, and that ceremonies from one or both of these faiths are joined with those of the Confucian faith at births, marriages and funerals. But it remains true that the principal ceremonies at these three great events are according to the Confucian faith. In my intercourse with this people doing these thirty nine years, I have met with very few persons indeed, apart from those who are Christian, who disavowed their belief in Confucianism or their non-adherence to it.-Whatever the people hold in regard to Buddhism and Taouism it is not to the renunciation or neglect of Confucianism; but it is held in connection with and in addition to the belief in Confucianism.

The sentiments and opinions of the people of China in regard to Buddhism and Taouism are conformed to the teachings of their orthodox rituals and authorized manuals. In these they are spoken of and regarded as heresies, while Confucianism is the Orthordox or Correct Doctrine. The Seventh Maxim in the Sacred Edict of the Illustrious Emperor Kanghi, which is ordered to be read on the 1st and 15th of each month for the instruction of the officers of the government, reads thus; "Degrade strange religions in order to exalt the orthodox doctrine." Milne's Translation. In the explanation of this maxim by the Emperor Yung Ching, Confucianism is designated the correct and orthodox doetrine, while Buddhism and Taouism are classed among the perverse heresies; and the people are warned against them and exhorted to forsake them and avoid their deceptions. When preaching to Chinese audiences the preacher, whether foreigner or native may denounce the follies, the superstitions and the idols of Buddhism and Taouism and carry the feelings and the concurrence of the audience with him. But if he commences to decry any of the doctrines of Cufucius; or to argue against any of the forms of worship which are sanctioned by the national religion, as that of the worship of ancesters, or of Confucius, he at once arouses the feelings of all his audience in dissent from his utterances. The honorary tablets which have been conferred by successive Emperors, at different periods, have marked the increased reverence with which he has been regarded with the lapse of time. He has been styled "The Ancient Holy One," "The Great Sage," "The Most Holy Ancient Sage Confucius," The Perfect, Most Holy Ancient Sage Confucius." A more popular form is expressed in this form taken from a sacrificial prayer, "He is the rule and pattend of the hundred Kings, the Teacher and Exemplar of the myriad ages." These sententious expressions express the sentiments of the people in regard to him. No one has arisen to contest his claim to preeminence in their estimation.

It is to be remarked that the estimate of Confucius, and the hold of Confucianism upon the hearts of the people, so far from showing any evidence of declining has manifested increasing power and influence with each successive dynasty. Hence, both as expressive of its own sentiments and as the surest way of commending itself and its policy to the people, each dynasty has sought to exceed the preceding dynasty in its homage to Confucius. This has been manifested in conferring a higher title upon him which is henceforth inscribed on the tablets before which the worship and offerings are rendered. Mr. T. Waters, in his "Guide to the Tablets of the Temple of Confucius," says; "The Emperors of the present dynasty have outdone all others in the services they have rendered to the honour and worship of the Sage and his saints. Under them has been enforced, for the first time, the rule that every city and town should have its temple."

Dr. Legge, in "The Religions of China," says: at the present day he is worshipped twice a year on certain days in the middle of Spring and Autumn. Then the Emperor goes in state to the Imperial College in Peking, and performs the homage, and presents the appinted offerings before the spirit tablets of Confucius, and four of his most famous disciples. These are the words of the principal prayer on the occasion:—"On this month of this year I, the Emperor, offer sacrifice to the Philosopher K'ung, the ancient Teacher, the perfect Sage; and say, O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the times past and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations." p. 148.

In "The Middle Kingdom, Williams says; "there are 1560 temples dedicated to Confucius; there are, it is said, 62,606 pigs, rabbits, sheep and deer, and 27,000 pieces of silk annually presented upon their altars." Vol. II. p. 239. In Peking, as Dr. Legge states, the homage is paid, at one of the temples, by the Emperor himself. In the other temples under this dynasty the law is "that the chief civil officer at each place shall conduct the worship."

In the Sacrificial Ritual which is used at these services occurs the following ode in praise of Confucius. There is a hearty response of concurrence in every inhabitant of China to this laudation of their great Sage the transmitter of the cult which is indigenous to China.

> "Confucius! Confucius! How great is Confucius; Before Confucius there never was a Confucius; Since Confucius there has never been a Confucius? Confucius! Confucius! How great is Confucius."

If when a census of the population is taken in China the people were questioned, as they are in western lands, and required to say how they wished to be classed as Confucianists, or Buddhists or Taouists, one or the other, to the exclusion of the others, it is my opinion that 19/20ths, if not 99/100ths, of the people would claim to be designated as Confucianists. This adherence to Confucianism follows as a matter of course by all loyal subjects of the Empire because it is the national religion and it is associated in their minds with all that preeminence and renown which belongs to the Empire and the race. Confucius is associated with all the strongest and most interesting associations of their whole lives; as the tablet has been regularly worshipped on the 1st and 15th day of every month by all those who have attended school for any length of time; and more devoutly by all those who have sought literary honors. The tablet of Confucius is found in every school room and College in the whole Empire. And when the position and influence of the literary class in China is considered, it will be no surprise to any who carefully consider the subject that the population of China are Confucianists.

This view of the matter is confirmed by the opinions of the best students of Chinese institutions and History. Dr. Williams in "The Middle Kingdom" says; "This brings us to the consideration of the real religion of the Chinese, that in which more than anything else they trust, and to which they look for consolation and reward, the worship of deceased ancestors. * * * The heart of the nation reposes more upon the rites offered at the family shrine to the two "living divinities" who preside in the hall of ancestors than to all the rest." Vol. 11. p. 259. "In China no one is called a Buddhist except the priests and nuns; and the same is true in Japan and Lewchew, and

probably in Corea, in all of which Buddhism has no support from government, though approved by many officers." p. 250. Dr. Edkins, who has written so fully and ably on Chinese Buddhism says in answer to inquiries by me, "Strictly speaking no Chinese could be called Buddhists, except those who have their heads shaved, of either sex; i.e. the priests and nuns of this faith." Dr. Edkins also remarked, "Chinese Historians only class priests and nuns as Buddhists and even they have strong leanings to Confucianism." In his work "Religion in China," Dr. Edkins says "The religions of Confucius, Buddha and Tao are truly national, because the mass of the people believe in them all. They are far from feeling it to be inconsistent to do so. Philosophers may not know what to do with a fact like this; but it is true nevertheless. Those who themselves have a devoted love of truth, do not understand how any one. should belong to three religions at once. Hence some writers have parcelled out the Chinese among these systems, assigning so many millions to one and so many to another. In estimating the number of Buddhists in the world, one hundred and eighty millions of Chinamen are placed by one author at the head of his enumeration of nations. He has obtained this number by halving the whole population: a process conveniently short, but far from giving a true view of the case. Some other mode of classification must be employed." Religion in China, 2nd Edition p. 58.

I have suggested some principles that should guide us in making such classification, with what success I leave to my readers to say. I simply apply to the Chinese the principles that are applied in Western lands classifying the population among the several religions that are found in those countries. By applying those principles I have arrived at the result that the great mass of the population of China is to be classified as Confucianists. It does not militate against the result that many of them, in connection with their Confucian faith have a belief in some of the teachings of Buddhism and Taouism, and worship some of their idols. This same thing is found to exist very commonly in the populations of western lands. In the Protestant demoninations, many views are held in common with the adherents of other creeds because such views are common to all Protestants Christians. But they differ on the essential point of their respective creeds. It is the common belief of the adherents of the three religions of China that a plurality of gods may be worshipped. There is no exclusive claim for the worship of only one God. Hence the Confucianists see no inconsistency in worshipping the gods of the Buddhist and Taouist faith with their respective rites, in addition to the gods presented

in the Confucian faith. But when Buddhism teaches any thing contrary to the "five cardinal virtues," "the five relations" and "the worship of ancestors" which are the distinguishing teachings of Confucius they adhere to Confucius, and they should, by the same principle that guides in smilar matters in western lands, be classified as Confucianists.

The principles and teachings of Confucius have been fully accepted by the inhabitants of Corea and Annam. The religion of this system is recognized as the state religion of these kingdoms. Buddhism and Taouism have both been introduced into Corea, and the former has at various times had great success in securing votaries. But in the most recent history of that kingdom, "Corea, the Hermit Nation," the author, Mr. Griffis says, "Confucianism overspreads the whole peninsula, but during the prevalence of Buddhism, from the fourth to the fourteenth century, it was probably fully studied and practised by the learned classes. Under the present dynasty, or from the fifteenth century the religion of China has been both the official and popular cult of Corea, long ago reaching the point of bigotry, intolerance and persecution. Taouism appears to be little studied." page 330. While we have not the same definite information in regard to Annam, the similarity of the institutions and usages in that country to those in China leads me to the conclusion that the people of Annam are to be classed as Confucianists. Japan is the only other country that requires to be considered. Japan has two systems of religious faith, viz., the native cult which is called Sintoism, and Buddhism. It is true that the teachings of Confucius were introduced into Japan in the third century of the Christian era, and the "Four Books" have formed the basis of their educational system. But it was mainly Confucius' teachings on political science that have been received into Japan. Sinto-ism means the "the way of the gods," and means simply the worship of the gods according to their native mythology. The system is a worship of the objects of nature. The chief divinity is the Sun-goddess which goddess is regarded not only as chief divinity in Japan but she is regarded as the Patron of the kingdom. The Mikado regards himself, and he is so regarded by the people, as a descendant of the goddess and as holding the kingdom by divine right from her. In connection with this worship of the objects of nature is the worship of ancestors. This is a very important part of their worship as the ancestral shelf is found in every house. It is the part of idolatry which converts to Christianity give up with the greatest reluctance.

But it would appear that the native system of worship had not the strength to meet Buddhism in Japan that Confucianism had in

This may have been because there was no sage in Japan holding the position that Confucious does in China. Neither is there such a collection of Canonical Books coming down from early ages and so intimately connected with fhe national life and Government. However that may be, Buddhism appears to have become more rooted in Japan than in China. The two systems of Shintoism and Buddhism have become very much joined together in the minds of the people. "Some of the gods of old Japan were recognized as incarnations of previous Buddhas." This would indicate that Buddhism in Japan conformed to the native system in order to get more firmly rooted. The people while adhering to the worship of ancestors call indiscriminately for help upon the Shinto Sun-goddess and on the Buddhist objects of worship. A correspondent writes, "In 1868, through a spirit of patriotisn, the Mikado and thegovernment did all in their power to uproot the Indian religion and to make Shinto all. This effort has met with so little success that Buddhism is now gradually regaining its old position of "better half" in this curious alliance." This same correspondent remarks; "Only two Buddhisht sects, viz., Nichiren and Monto sects forbid their adherents to worship the Shinto gods. The Monto sect is powerful and energetic, and with the Nichiren sect may take in a third of the population, though there are no statistics on the subject."

Under these circumstances it is very difficult to classify the population of Japan. If when a census of the population of Japan was taken the people were required to declare their preference, a large majority would probably declare themselves Shintoists. But in the absence of any statistics it may be the safer way, as there is a kind of union of two systems in the minds of the people, to consider one half Shintoists and the other half as Buddhists according to the Japanese type of Buddhism. This would make the number of

the followers of each system to be 18 millions.

It remains to arrive at the population of the several countries in which Buddhism is accepted as the religion of the inhabitants, as Siam, Burmah, Thibet, Ceylon, Mongolia and Manchuria. The population of each of these several countries is not well ascertained. No two authorities give the same number. Siam is stated by some to have a population of 6 millions. Thibet is also stated to have 6 millions and Birmah is estimated to have 4 millions. Ceylon has 2 millions, Mongolia 2 millions, and Manchuria 10 millions. In the recent census of India the number of Buddhists is stated to be in all the provinces, 4,342,407. Of this number 3,251,589 reside in British Burmah. This only leaves 1,090,846 for the whole of India. If it is considered that only the priests and nuns of this

faith in China are to be considered as Buddhists, we have no data to settle the number of these religionists in the Empire. But if we consider there are some devotees who have not shaven their heads and estimate the number of Buddhists in China, Corea and Annam to be 20 millions we have made an estimate which must be considered by all who have studied the subject to be a large one.

If we tabulate the population of these various Countries it will give us the aggregate of those who may classified as Buddhists.

Siam,	 	 		 	6 millions.
Thibet,	 	 	* * *	 	6 ,,
Birmah,	 	 		 	4 ,,
Ceylon,	 	 		 	2 ,,
India,	 	 		 	4,342,407.
Mongolia,	 	 		 	2 millions.
Manchuria,	 ***	 		 	10 ,,
China,	 	 		 ***	20 ,,
Japan,	 	 	***	 	18 " .
Total,					72. 342,407.
Tours,	 	 		 	I A GOTA, TUI

The considerations presented in this paper, if accepted, will have the effect of requiring that Confucianism shall be enumerated as one if the religions when classifying the population of the world according to religions. The number of Confucianists will vary as stated by different persons because of the different statements of the population of China. These range from 255 millions to 369 millions. If we estimate the population of China, Corea and Annam to be 300 millions and deduct 20 millions for Buddhists and 15 millions for the Mohammedans it will leave the number of Confucianists to be 265 millions.

CHINESE EDUCATION.

BY REV. C. W. MATEER, D.D.

BOTH the amount and the quality of Chinese education is very often overestimated. It has been repeatedly stated in books and papers in the west that all the Chinese could read. I need not say how wide this is of the truth. Many also who live in China have an exaggerated idea of the number of Chinese who can read. It is not likely that as many as one-third of the boys in China ever go to school at all, and of those who start to school only a small proportion ever become scholars. The parents of many are unable to keep them at school, and many others are disheartened or disgusted by the dull routine of committing by rote so much that they do not understand, so that by far the greater number stop short before they have really entered the domain of Chinese learning. They know the names of a good many characters, but know little or nothing of

their meaning or use. They may pick out the general sense of a book written in colloquial, or by practice may learn to read and write the special characters required in keeping the accounts of a certain business, yet it is a great mistake to say that such persons can read. They only can be properly said to read, who can read and understand with facility any ordinary book. I doubt if there is as much as one in ten of the men who can do this. Dr. Nevius, in his "China and the Chinese," estimates two in ten, but he now admits that this estimate is too high for North China. The truth is that the Chinese written language as at present learned and used is so difficult that in order to read it is necessary to make learning a profession. Education can never become general in China unless the written language is simplified and improved. This, though difficult, will no-doubt be done when the philosophical and practical spirit of the west permeates China.

Passing by the amount of Chinese education, let us consider a little more carefully the quality of it. Little can be said in its favor. It fails in great measure to accomplish the true end of an education. The means used are indeed fairly well adapted to the end proposed, but the end is not the true end. It is both defective and unsound. It is but a superficial view of Chinese education that praises it without stint or thinks it cannot be supplemented or improved.

I .- Chinese education fails to develope the faculties of reason and reflection. The Chinese system of study is well adapted to train the memory, and this in, so far, is a capital excellency. It is attained however at the expense of neglecting the reasoning powers. When a boy starts to school he is set to committing by rote books which he cannot understand, and which the teacher makes no effort to explain. This committing to memory is his sole business. He has no other sludies. Book after look is committed and reviewed. This process is generalty kept up for about five years without variation or reliy except a little proctice in penmanship. Only after such a tedious and discouraging process as this, does the teacher begin to introduce his pupil to the meaning of the high Wen-le he has been learning. In some cases no doubt the work of explaining begins sooner, yet five years is the theoretical time given to preliminary memorizing, and in the case of lazy teachers or dull pupils this time is often exceeded. I have known boys who were in school six or even seven years before any books were explained to them. It is hard to imagine anything more discouraging to a school boy than this. It is no wonder that many are discouraged and stop short before they learn to read. Nor does this process of rote committing cease when the explaining begins. It is kept up as long as the boy goes to

school, or there are any more classics or wen-changs to commit. Moreover the explaining is but another form of committing. The explanations are at most as fixed as the text of the classics. The pupil hears them from the teacher and is then required to reproduce them without addition, subtraction or modification. They are simply the enigmatical style of the books expanded into colloquial together with the history and mythology connected with the events referred to. The mental discipline obtained by the study of mathematics and metaphysics is wholly wanting in Chinese education. They learn to remember but not to reason.

II .- Chinese education fails to impart useful knowledge. The training of the mind and the acquisition of knowledge should ever go hand in hand, and together they constitute a true education. Chinese education is confined entirely to one thing viz., the knowledge of the Classics. These classics include the history, poetry and religion of ancient China, together with the teaching and doctrines of the Sages. Together they constitue a sort of moral-political economy. They are brief in themselves, though the comments on them are very voluminous. Tho Chinese school boy learns them by rote and repeats and explains them over and over again. Beyond this he never goes. It is simply over and over this narrow routine, without one attempt or thought of going beyond. All the wide domain of human knowledge is left untouched. Not even the use of the abacus is taught in schools-much less is mathematics or geography or natural science or general history ever thought of. The educated Chinaman learns in his classics that the heaven is round and the earth square, and opens his eyes in incredulity when told that the earth is round, the sky boundless. The sage has told him that the foundation of knowledge is in the investigation of nature, yet he knows nothing about nature nor does he attempt to learn. He plumes himself on knowing everything worth knowing while in fact he knows almost nothing. He knows no more of the world outside of China than a Hottentot does of Latin. Even the history of China, except so much of it as is contained in the classics, is not taught in schools, but picked up by extraneous reading. The same is true of geography. Chinese scholars have heard of the nations of the west, but they have no idea of their size or their relative situation. Music is lauded in the classics, but it is not taught in Chinese schools. Astronomy also is highly esteemed but it is not taught in Chinese schools, and only studied by 'a few men who have a special bent in that direction. In a word Chinese education so far as useful knowledge is concerned is a sham. Pretending to instruct it leaves the student, after years of hard albor, ignorant of the first principles of useful knowledge, yet filled

with insufferable conceit in that he knows how to write and define so many of those empirical characters, and can quote glibly the apothegms of the Sages. This is the grand defect of a Chinese education. It fills the mind with the mere shell and shadow of learning, and cheats the learner into the vain conceit that he knows everything worth knowing when in fact he knows little or nothing, and what he does know is worth little or nothing.

III.—Chinese education prevents instead of producing a healthy development of the mind.

It trains the memory at the expense of the reasoning powers, and dwarfs the mind by giving it a distorted growth. Even the memory is not trained comprehensively. It is filled with lines and strokes, with rhymes and definitions. It fixes on sounds rather than ideas, signs rather than things, particulars rather than principles. The underbrush is so stimulated that the trees cannot grow. A mighty aggregation of trifles dams the channels of great thoughts. Minute details shut out all comprehensive ideas—like Chinese carving it is elaborate in detail but wanting in breadth and unity of design. Again Chinese education in failing to impart knowledge fails to give the mind the proper means of growth. Knowledge is the food of the mind. It grows by acquiring. The Chinese feed it on husks, or rather starve it on morsels when it craves mouthfuls, cheat it with stones when it asks for bread. Modern education ranges over the abstract fields of mathematics, dips into the great principles of mental, moral and physical science, and acquaints itself with the grandest developements of human life and character in all ages and nations. Fed with such food as this the mind grows to vigorous and symmetrical proportions. The insipid diet of Chinese characters and Chinese classics produces at best but a dwarfed and unhealthy growth.

Chinese education is a treadmill. It goes round but not forward. It begins and ends in those same old classics. It repeats forever the explanations and comments which are prescribed as orthodox, and writes in the same style on the same texts. Generation after generation it melts over and over again the same metal in the same crucibles and casts it in the same moulds. Novelty and originality are defects rather than excellencies. Honors and emoluments depend upon conformity to the old models. To combine and recombine with the greatest ingenuity the old ideas and old phraseology of the classics, is the highest attainment of scholarship. By this process thought is limited to the stereotyped forms of the books, and so repeats itself in endless monotony. The Chinese mind is like a donkey with eyes hooded and head tied fast to the centre of

the mill he is compelled to turn. He travels all day but never gets beyond the well beaten track that goes round his mill. Nothing so aptly epitomizes the central idea of Chinese education and Chinese itstitutions as the hooded donkey with his nose drawn in towards the centre as he stupidly and patiently trudges round and round the same old track. The discovery of gunpowder and the mariners compass has frequently been attributed to China. But the origin of these inventions is shrouded in obscurity. China has herself no account of the time and circumstances of their origin. She cannot be said to claim the discovery. History records no discovery she has made. Her new things are adopted from others, not discovered by herself. Her system of education discounts originality and frowns away the idea of invention. The Chinese scholar has no thirst for knowledge. He is characteristically uninquisitive. He has no desire for new or novel ideas. Here and there a man is born with an irresistible bent of mind and he follows it out despite the repressive effect of his education. Thus have been produced most of the Chinese treatises on special subjects. It is still true however that the average Chinese scholar is not an investigator. He is satisfied with the attainments of the past. He looks with no longing eyes on the great untrodden fields of speculation and discovery, and is well content to retread the familiar footsteps of other thinkers. His mind has adjusted itself to its leading strings and is supremely satisfied with the bondage.

Chinese education is retrospective. Like everything else in China it looks back not forward. It teaches its pupils to imitate his ancestors and to worship them as gods, to care for his parents rather than for his children, to raise monuments and burn incense to the dead, rather than to plan and labor for the happiness of the living. It looks back with never ceasing admiration to the golden age of classic times. Its highest ambition is to reproduce the past. It rhymes over the old words, repeats the old comments, discusses the old themes, uses the old similes, thinks the old thoughts, and does the old things. Thus the Chinaman has for ages stereotyped his mind and character. His life is a constant repetition. His thoughts run in the old grooves with as much as uniformity as the piston rod follows its guides. Thus Chinese education turns the face backward. It has no future. It gives birth to no aspirations. It suggests nothing higher than itself. Its central idea is being, not doing. It stagnates the mind instead of stimulating it.

IV.—Chinese education perverts the moral sense. The classics are, as we have seen, the sole and only text book used in Chinese schools. Idolatry is everywhere taught in these classics, and must of course debase and pervert the moral nature, but what is of still more potency in this regard is the fact that they exalt man and forget God. They

fill the whole horizon with the past and the present and shut out the future. By so doing they ignore the only true basis of moral action. Professing to teach all truth they omit the most essential. No nation or people ever did or ever can rise to a normal standard of moral action without a belief in God and a future state of rewards and punishments. These are the necessary foundations of a healthy conscience. When Chinese sages and their interpreters excluded them from their ethical system they built without any moral foundation. China has gradually developed in civilization but she has not risen in morals. The real moral sense of her people is probably lower than that of any other nation. Her educational system embodies and perpetuates this fundamental mistake, and in so doing obscures and deforms the moral sense of her educated men.

The effect of the Chinese wen-chang or literary essay, as it stands connected with the system of examinations, is also to pervert the moral sense. This was first suggested to me by a Chinese Christian who is also a scholar. It may seem it first sight to be an exaggeration, but a little examination will shew its truth. Nearly every Chinese literary essay is a species of falsehood. It is an effort to make that seem to be something which is nothing. It assembles many words and marshals them in imposing array, but they are no more than a dress parade of uniformed men in hollow squares. Rhetorical forms are mistaken for thoughts, similies are put for argument, and rhythm takes the place of sense. The writer assumes to understand what he knows he does not. He exalts to the skies mere platitudes, and considers it the highest triumph of his art to extract from a text what is not in it. Instead of giving a theme containing an idea the examiners generally try to do the very opposite. They join together fragments of two irrelevant sentences in order to puzzle the essayist and task his ingenuity. Thus the writer is put on training in the art of deception. High sounding words and rhythmical sentences are carefully collated and ingeniously arranged and made to bear the semblance of profundity and acuteness, and so well does the Chinese scholar learn his art that he oftentimes deceives not only his reader but also himself. Few of these essays will bear translating. The "sounding brass and tinkling cymbal," of their rhetoric glides away from the translator, and he finds himself trying to lay hold of a shadow. A few years ago a translation of the essay of a successful competitor at the provincial examination at Foochow was published in the Recorder. It was an elaborate collection of rhetorical old saws woven into a labyrinth of transcendental nonsense. In the original it was no doubt elegant but it was as destitute of ideas as a jelly fish is of bones. A Chinese essay is an artistic lie and its constant practice schools the mind in the art of deception. Again the conditions under which the Chinese essay is written lead the writer to sacrifice his own judgment, and give for truth and reason the dicta of others. Both themes and the ideas to be deduced from them are regulated by law as well as by unchangeable custom. To depart from the prescribed ideas and forms is to sacrifice the prospect of a degree. Hence while the writer is true to the rule he is often false to himself. This process continually repeated depreciates the value of truth, and dulls the perception of its sacredness. Chinese scholars are notorious even in China for deceit and duplicity, and these qualities I do not hesitate to assert are the natural result of their education.

These and other less prominent defects in Chinese education more than warrant a demand for reform. What is needed is not education in western languages nor yet the adoption of western methods but such an improvement and modification of the native system as will make it subserve the high ends of a true education. It is a mistake to suppose that the classics can be dispensed with in Chinese schools. While their written language remains as at present the classics must form the basis of Chinese education. The style and the grammar of their written language lies in its numerous crystalized forms and expressions. But these forms and expressions are derived from the classics and can only be fully understood and appreciated by a thorough acquaintance with the classics. The reason why foreigners do not acquire the art of writing Chinese is precisely because they do not learn it where alone it can be learned viz., in the classics. Nor can the wen-chang be discarded, though its evils may be largely avoided. The wen-chang embodies the Chinese idea of elegance in style. For the purpose of cultivating and attaining to this elegance the wen-chang is an essential. As fast as a more correct taste is developed the wen-chang will change.

An educational system for China at the present time should include in addition to their own classics; first the primary branches such as arithmetic, geography &c, second the physical sciences, and third the exact sciences. The first are needed to promote general intelligence and liberalize the minds of the common people; the second are needed to enlighten and enlarge the mind by filling it with true and useful knowledge and the third are needed to develope the mental faculties symmetrically and stimulate men to think and act for themselves. If with these modifications in the course of study the Chinese government should pursue an enlightened and liberal policy in regard to the general establishment of school facilities for the whole people incalculable benefit would result to the nation and through them to the world.

A CALENDAR OF FLOWERS.

BY ARCHDEACON MOULE.

IN that very fascinating book "Memories of old Friends," by Caroline Fox, occurs the pleasant suggestion of a Calendar of odours for the English months.

The specimen supplied from a most unexpected quarter, the pen of J. S. Mill in-1840, is, however, defective and incorrect; for the compiler considers that the sweet breath of nature in England, and apparently in Cornwall, begins to charm in March and is spent after July.

He gives us the laurel flower for March; violets, wall-flowers and apple bloom for April; lilac and stocks for May; mignonette, beans, roses, and hay for June; honeysuckle and the lime tree for July.

Now along the Under cliff in the Isle of Wight, and in Sussex and some other southern countries, the primrose, surely not wholly a scentless flower is often found in sheets at the end of January; sweet violets generally blow earlier then April; while in most English gardens, Summer odours linger on far into the Autumn. So that this Calendar is capable of revision; and England will be found to be more lastingly fragrant than some suppose.

The subject, however, has suggested to my mind the remembrace that China too has materials for a calendar of odorous flowers. It is remarkable how early in the year sweet scents greet us on China's hills and plains, and how widely they are spread over the year. Very soon after the Chinese New years day, in February, the fragrant orchid, the Lan-hua, is brought in from the hills for sale in great quantities, and may be seen and its fragrance noticed in many a Chinese home. Then follow the narcissus and the banksia in March and April; and on the rocky hills, red now with azaleas for hundreds of mills, wistaria hangs in festoons. In April also beans are in flower; and these with the yellow blossoms of the oil plant, make it a fragrant month indeed.

In May the country air is sweet with wild honeysuckle and dog roses. In June follows the luscious gardenia; and in July among the mountain glades large white lilies are to be found, with a rich fragrance; but in this, as in some other instances, it is a private and local breath, not a pervading odour such as those specially enumerated in the calendar alluded to above.

In September and October, however, and even in August for some early flowering varieties, the delightful Olea fragrans (Kueihua), scents the air in city and country alike. Perhaps I may be permitted to quote here from some stanzas which appeared about ten years ago in the Chinese Recorder;

"Sweet flower! thy fragrance comes at last,
Borne on the wakening Northern blast,
Sure sign of Summer flown;
Each village now is redolent,
And even the city knows they scent,
From high-walled gardens blown.

Thou gift from Heaven to earth defiled, Sweet as when virgin Eden smiled, I hail thy annual bloom! Thou to the toil-worn sons of men, Through hovel door or opium-den, An Eden sigh art come.

November and most of December are practically scentless in North China, though doubtless the South can prolong the season of scent. But in mild seasons at the end of December, and generally in the early part of January, the sweet lammay or waxen almond (chinonanthes fragrans) blooms before its leaves appear, and it is scarce over, when the delicious white and pink double almond, richly fragrant, breathes out the old year, and welcomes the new for the Chinese.

Most of the readers of the Chinese Recorder have probably seen or heard of the popular Buddhistic ballad Hua-ming-pao-chuan, "The Precious Scroll of the Flower Names;" but a brief notice of it in connection with the subject of a Calendar of flowers for China, may not be out of place.*

It consists of twelve stanzas of twelve lines each, commencing with the name of a flower which blossoms about the time of one of the Annual feasts. There are in all twenty-four of these feasts, some of them lunar, some which depend on the sun.

The twelve flowers selected for this Calendar are the Camellia, Apricot, Peach, Rose, Pomegranate, Lotus, Balsam, Olea Fragrans, Aster, Hibiscus, Lichi, and Lammay. Prefixed to the stanzas is an exhortation to the reader not to confound them with common tales or play books; but to read them out seriously and clearly, so that all may hear and understand.

Then follows the invocation "I betake myself to Amidabha Buddha" and then a couplet to this effect.

"The fine Book of Flower-names is opened to-day; All Buddhas and Poosas be with us, we pray."

The successive stanzas inculcate virtue in the different social relations. For instance, the first reminds daughters-in-law of their obligation to their husband's parents. Let them think that they in turn may become mothers-in-law. Dutifulness at home will be rewarded by Lord Heaven. In the following stanzas, children, husbands and wives, elder and younger brothers, sisters-in-law, neighbours, the rich, childless persons, and other classes, are successively

^{*} For a further notice of this, and a complete translation by Bishop Moule of the Christian ballad referred to below see Appendix III. Story of the Chehkiang Mission, Seeley & Co.

exhorted or condoled with. I give a specimen or two, very roughly rendered, but with the effort to retain the rhythm of the original.

Here is an exhorlation to neighbourly kindness, under the sanction of the lows flower.

"Friendly neighbours better are Than near relatives afar."

Cf. Proverbs, xxvii. 10.

Elder and younger brothers are thus exhorted, with the rose "angry and brave" looking on.

"When united, young and old, Even your dust will turn to gold; If your hearts with envy burn, All your gold to dust will turn."

Then again, while the balsam or "Phoenix-fairy" is springing up freely in the crevices of paved courts, "superior" people are exhorted to early rising thus.

"With the cock crow rise, I pray; Three moons thus will add a day."

With the Hibiscus blossoming in the tenth month all are warned against crime and its sure recompense, thus,

"Home's small troubles call not grief;
Prison's woes know no relief;
Gaol from hill top view afar!
Who'd view hills through prison bar!
Bad and good, rewards await,
Some come early, some come late.

And the ballad closes with these incentives to speedy repentance, and calling on Buddha, while the sweet Lammay is opening its blossoms to the wintry air. (Yen-lo is the Hindoo Yama the king of hell).

Life when called, no money buys, Yen-lo's temple pity flies; Yen-lo summons at midnight, Dare you wait till morning light?

The epilogue in four lines runs thus.

"Now here this fine book of the Flower names ends; Honour father and mother, my worshipful friends; If this Flower name lore you receive in your spirit, To build Buddha's tower were not so great merit."

This ballad, printed in the cheapest manner, sells for less than a halfpenny, and is much read and learn by heart.

Now it occurred to some of the Missionaries in Hangchow, about eight years ago, that a simple Christian tract, cast in the same form might become popular, and if so, serve as a useful harbinger of other Christian books. The idea was readily caught by a Christian Chinaman who before his conversion was an artist and public singer. He limited himself to a hundred lines; four as a prologue, and eight for each of the twelve months. The Buddhist principles of his model are met by dissuasives both in the prologue, and in the body of the poem. A brief prayer to God for pardon, protection, and salvation is added, together with a few explanatory

words on prayer, and on the words God, Jesus, and Holy Spirit. The same order of flowers is observed for the months, with the exception of the eleventh month when instead of the southern lichi, the lammay is substituted; and the lammay of the twelfth month in the Buddhist ballad is changed for the almond in the Christian song.

A title page is added, consisting of a border of flowers enclosing two figures a singer and a flute player. The little book is in very neat style, and may be had for 10 cash a copy.

I append a few specimens of the brighter and nobler teachings of this Christian flower song.

"In the sixth moon the lotus gleams fair from the lake; Honour father and mother for piety's sake; Thy mother toiled sore though the air was ablaze, To nurse and to feed thee through weary dog-days; Thy parents' kind goodness thou ne'er wilt repay; And our Father in heaven is far kinder than they. Ungrateful to heaven, perdition's our doom, Yet Jesus's suretyship lightens the gloom.

The Christian ballad has one advantage which the Buddhist ballad lacks, namely a connection observable between the special exhortation given and the season to which it is attached. The eighth stanza for instance runs thus.

"In the eighth moon sweet Kuei flowers perfume the feast, When the pink of our scholars go in to the test?"

The Kuei hua is associated with the literary profession, and in fact comes into flower at the season when the periodical examinations are held in each provincial capital twice in every three years.

The stanza proceeds

"Hoping well to high office through learning to come, Gild their forefather's name, lift the old house at home. But the glory of this world flies vainly away; "Tis a stage, and mere puppets we're acting our play; Yet obey Heaven's Edict, trust Jesus's word, ... And win joy evermore in the House of the Lord."

The tenth stanza is another good specimen of this natural connection between the flower, the season, and the lesson,

Hibiscus in blossom! tenth moons "little spring,"
Now home the rich harvest loads briskly they bring.
Fill the barn, feed the body; there's all our concern,
To nourish our spirits, ah! when shall we learn.
Pray you, sirs, to seek Heaven betimes now apply;
Find a moment to heed the good news from the sky.
Faith in Jesus's Gospel from sin can release,
Bring us safe to Heaven's hall, fill our souls with sweet peace.

And the ballad closes thus, once again drawing the lesson directly from the special time of the year.

"In the twelfth moon the Almond-tree spreads its sweet flowers,
The new year and Heaven's kingdom come fast with the hours;
As the creditor reckons our debts full amount,
So God, of our souls, for lifes sins takes account.
And can one of the Poosa my soul's debt discharge?
Or a holy man bail me and set me at large?
No! there's no one but Jesus, His cross, and His worth,
Can save and convey me to heaven from earth."

Now a religion like Buddhism which makes so much of outward nature, cannot fail to exercise a certain fascination.

"There in the sylvan solitude, Lord Buddha lives."

A popular ballad we find set by Buddhist skill amidst a wreath of blossoms, and moral precepts are made fragrant by the breath of flowers. It is the same with Buddhist temples generally. The fairest spots are selected in the hills; and though the inside of the buildings is full of the evils and follies of idolatry, yet the outward effect adds not a little to the picturesqueness of Chinese mountain scenery. There are the broad roofs, with inscriptions in gold running along the ridge; there are the curved and twisted eaves; the red walls; the great courts planted with olea fragrans or camellia trees; and the whole surrounded by a fringe of pale green bamboo, bending and swaying in the wind.

I used in former years to visit a temple not far from Ningpo. It was pleasantly situated on a hill side, with a peep of the sea from a spot close to the temple entrance. But the chief charm to my eyes lay in the inner court, to which the priests willingly admitted me. There under the April sunshine stood two magnificent double camellias, some 48 or 20 feet high; one red the other white. The full blown blossoms were falling with the gentle breeze in a shower of beauty; and the priests allowed me to pick from the trees (which they evidently prized) some opening buds, accepting in return Christian books.

The great monastery of Tien-tiung near Ningpo, formerly a favourite resort for foreigners, is a good specimen of the setting of a Buddhist temple in a ring of trees and hills. It lies near the foot of one of the finest hills in the neighbourhood, T'ai-peh-shan, nearly 2000 feet in height. . The southern face of this hill overlooking the monastery is densely wooded, and abounds with wild boar. It is well to take a guide when you first ascend the hill, as the dangerous pit falls to catch these animals (with a small entrance and widening inwards) are carefully concealed. I climbed the hill twice during the summer of 1862. The first time I ascended on a blazing July afternoon; and was amply repaid by the magnificence of the view. Ningpo with its great plain, and the amphitheatre of hills beyond lay to the North-west. The beautiful Lakes to the South and South-east shone like a shield. Nimrod sound and the bare wall of the seaward hills seemed just within reach below us; and then to the East and North-east lay the Chu-san Archipelago and the broad sea beyond.

The sounds of life came up from the monastery nestling far below. The very articulate words could almost be heard. The click of the rattle used by the watchers against birds and wild boar; the water wheels creaking whirl; the hum of the five o'clock service in the great hall; and the shout of the husbandmen calling to the buffaloes in the rice fields below the monastery buildings were distinctly audible. The boom of a cannon also could be heard sometimes in the distance. Capt Roderick Dew and his squadron had just driven the T'ai-p'ings out of Ningpo; and he was preparing to follow them 30 miles further up the river and to drive them from Yü-yiao. Those were the sad days also of the civil war in America and of the cotton famine in England; and as one result of the crisis the winding course of the Ningpo river from Chin-hai to the city itself, was white with sails of merchantmen engaged in the cotton trade between Ningpo and Liverpool.

The second time I mounted this fine hill, I started by moonlight, just as a priest was going from court to court rousing the slumberers for the three o'clock service. I reached the summit in

time to see the sun rise over Chu-san and the sea.

Now surely this love of flowers, this appreciation of the beauties of outward nature, must not be monopolized, must not be perverted by idolatry. Buddha, a mere man, and from a foreign country, has usurped in the hearts of a third of the human race the reverence and devotion due to another. With the keenest appreciation of the singular charm of his character and aim as described in Buddhist legends, we yet know that not one opening fragrant blossom, not one drop of refreshing rain, not one whispering breeze, ever owed allegiance to the law of Buddha; but to the creative power and to the upholding energy of the Lord Jesus Christ. The hills and plains, the trees and flowers, the seas and mighty rivers of China are His handiwork, and to Him all the Chinese owe life and breath and all things. Some of my readers may have been inclined to exclaim while we have been describing China's calendar of blossoms, that the breath of English violets in spring time, or of English hay fields at midsummer, would be better than all the sweet scents of China. Yet surely this land of our adoption is a "glorious land" in hill and stream and plain; and sweet from to time with the breath of flowers; and we trust that ere long mingled with the incense of the month's flowers in their order, and the songs of birds, and the music of sighing breeze and breaking wave, there shall ascend to Heaven from China, no longer the faint odour of incense and burning candles in idol temples, no longer the murmur of incantations to dead men and helpless images, but the universal adoration in His Name who is the worlds Maker and Redeemer, of the eternal Three in One.

K'ANG-HI'S SYSTEM OF INITIALS COMPARED WITH THE SANSKRIT CONSONANTS.

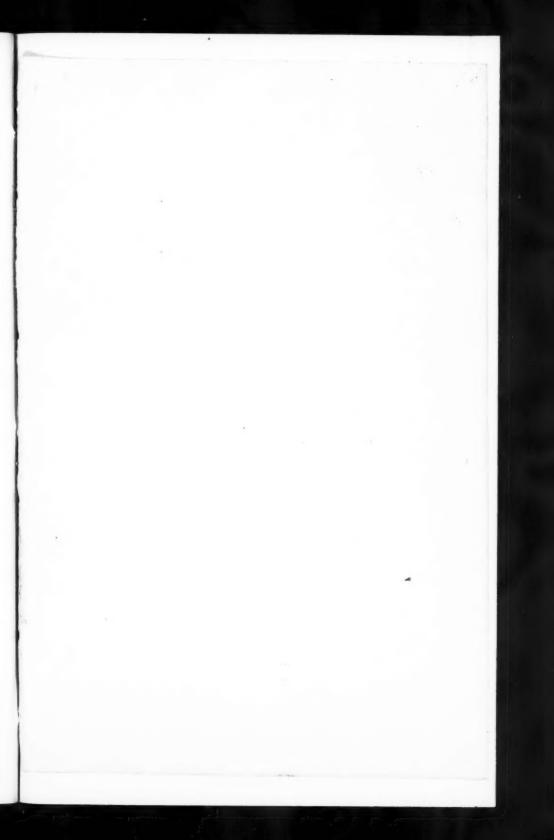
By E. H. PARKER.

K'ANG-HI'S next group of syllables is not nearly so satisfactory. [See Table.] As before we had k hard and ki or kj soft, so now we have kw hard and kü soft. The same may be said of tsw or chw hard and tsü or chü soft. It will simplify our conception of the Chinese initials very much if we consider uan, uei &c., to bear the same relation to wan wei that w (u or oo) does to u. To put a y before the ü is superflous for purposes of philological enquiry. The semi-consonantal power of w and y as initials may be more or less apparent in this or that dialect, but the leading principle is that k and ts (or ch) are qualified by u and \ddot{u} . As before the k and ts were distinguished from their soft forms ki and tsi (kj and tsj), so are now ku and tsu distinguished from their soft forms kju and tsiu (cü and tjü) and, as before, the point of distinction does not lie between ts and ch, but between ts hard and ts softened,—between ku hard and ku softened.

If reference be made to our last list, it will be found that no distinction has been attempted to be drawn between l and li, or between j and ji. So in the persent case no distinction is made between lw and lü, between jw and jü. Being originally liquids, they are liquified no further.

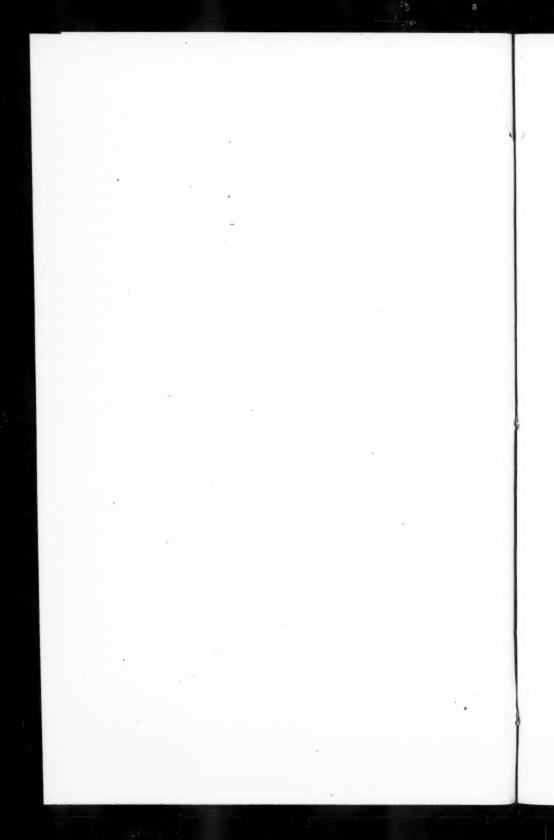
From the incompletness of the list, (as copied from K'ang-hi), it will be seen that the imperial lexicographer has not been able to find characters for all the sounds comprised in his 攝 韶 省 scheme. Two whole columns are vacant (au and cu) besides two thirds of a and ai, and one-third of ang and o. Besides this, he has been driven to select some characters which, for all practical purposes, are now obsolete.

The first row, kw or hu, is successful. In all six dialects ku pure and simple, or slightly mutilated by time, still exists as it did 200 if not 2000 years ago. The two queries mean that the Hakka authority or record is wanting or doubtful. It will be noticed, however, that in the Wênchow dialect the strong w has in two cases not succeeded in the struggle with what we must (owing to the poverty of alphabets) call the weak w, i.e. üü or yü. Any one used to K'ang-hi's dictionary will have been struck by the apparent confusion between w and y. The true way to regard it is the struggle between u and ü, or uu and üü. Our paper on the Wênchow dialect, when it apears, will illustrate this.



	A	Е	ANG	UNG	U	AU	AI
KW	爪	(R)	光	I	孤		乖
TSW or CHW							
KÜ	撾	叕	椿	中	竹.		儋
TSÜ or		訣	唑	弓	居		
CHÜ LW or		蕝		蹤	狙		
LW or		別戀	瀧	龍	雕		
JW or JÜ		捼		戎	如		
Peking Yangchow Wênchow Foochow Canton Hakka	kwa kwa kwa kwa kwa		kwong kwong koa kwoung kwong	kung kung kung kung köng kung kung	ku ku ku ku ku ku		kwai kwa kwai kwaa kwai
Peking Yangchow Wânchow Fooclow Canton Hakka	chwa tswa ku k'wo? ch'wa? cha k'o? ku	chwo tsou tsue chiok? chwok? chut? chot?	chwong tswong sung choung chong tsong?	chung tsung ciung tüng chung chung	chu tsuk ciű töük chuk chuk		5 5 5
Peking Yangehow Wênchow Foochow Canton Hakka		chüe chüe küe kick v. kiek k'üt ket	2 2 2 2 2	kung kung kung ciung küng kung kung	chü chü cü kü köü ki	*	
Peking Yangchow Wênchow Foochow Canton Hakka		P züe? P P ts'üt		tsung tsung tsung chung tsung tsung	chü chü tsü chü tsoü? tsi?		
Peking Yangchow Wênchow Foochow Canton Hakka		P. P. P. P. P. P.	P P shöng	lung lung liöe lung lüng lung liung	lü lü lü lü lö löü lu li	,	
Peking Yangehow Wênchow Foochow Canton Hakka		5. 5. 5. 5. 5. 5. 5. 5. 5. 5. 5. 5. 5. 5		jung jung lung zung üng yung yung	ju lu zü ü ü yü i yi		

-	AI	EI or I	ENG or ING	AN or EN	EU	0
-	乖	傀	昆	官		如
	傏	追	蓈	尲		桌
		圭	君	涓		矍
		崔	遵	銷		
		菜	倫	孿		犖
		緌	撋	堧		
-	kwai kwao kwa kwai kwaai kwai	k'wei k'wei k'wai kwi k'wo k'waai faai ?	k'wên k'wên küe k'oung kwên	kwan kou küe kwang kun kon		kwo kou ku wo kwo wo kwo P wok
	2 2 2 2 2 2 2	chuoi tsuei tsü twi chöü chui	ts'un ts'un ts'ö ch'oung ts'ün ts'un	P 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2		cho tswak cüo toa tauk chök ch'ök tsok
		kwei kwei cü kü kie kwai kwui	chün chüng chüng ciung kung kwên kiun	chüan chuei cüe kiong kün ken		ch'üo hwak c'üo k'iok fok k'iok
		ts'uei ts'uei ts'ai ch'oui ts'öü ts'ui	tsun tsun ciung choung tsun tsun	chüan chien chiei ü tsü choung chieng tsun tsun		
		. 2 2 2 2	lun lwên lang lung lun	lien lüan lou lie lö lwang lün lan		lo lak ko lauk louk louk kok lok
		P P yü swi ch'wi? yöü yui	? ? ? ? ün yün	jwan ? jou ? ? yün ?		



In the case of the second initial tsw or chw, it must be evident that distinction between these two was never contemplated by the Chinese mind. In Peking and Canton the sibilant between the t and w is soft in all cases but one (tshw or chw): of course chung is the came asc hwung, and chu the same as chwu. So also cho is alternatively written chuo by Sir T. Wade, and ts'un is written ts'wên by Mr. Balfour, herein shewing that the w still strikes some ears. In Yangchow the sibilant is universally hard, but in that dialect, though a preference is on the whole given to s, as a matter of fact s and sh are not distinguished, as shewn in our paper on the Yangchow dialect. The Wênchow sounds are half hard and half soft, and it is singular to remark that the hard to joins itself with ü, whilst the soft c (tj or t hs) joins itself to u and o. Ciuo or cuüo would do as well as cuo, and chung would do as well as ciung; for, as we have explained in our coming paper on the Wênchow dialect, the initial c is inseparable into consonant and vowel. In Foochow the sibilant between t and w either disappears or is soft. In that dialect s' does not exist by itself, and on the other hand sh and not s must exist after t. All sh become s, and all ts become tsh (ch) or t. In Hakka the division is about equal. It will be noticed that in three dialects the character 揣 takes the alternative pronounciation ko or k'o, ku or k'u which is sanctioned by the dictionaries: also that in this or that dialect only one sound is known with or without aspirate, whilst in others one or both sounds are known with and without aspirate. The notes of interrogation need not in every case be explained: suffice it to say, generally, that the facts are not in our judgment of the very first class in certainty: unless both living native authorities and dictionaries agree, we accept no statement as first class, whoever the auther of the dictionary may be, and whoever the native authority. In the cases of te and it we leave blanks, as we have no record of any native authority knowing anything about either of those characters, whilst any facts the dictionary can give us must have in the first instance come from a living mouth. In short, the words are practically dead, at all events for philological purposes. In fact K'ang-hi himself tells us, that the first "was once a local word."

In the case of the third initial $k\ddot{u}$, it will be seen that in all dialects, both transversely and perpendicularly, the initial is fairly maintained to this day. The transition from k to ch, from iung to ung, from ung to ung, from ung to ung, from ung to ung, from ung to ung and ung, from ung to ung and ung, from ung to ung and ung from ung to ung from ung from

The character 性(kŭang) is left blank. According to K'ang-hi it is a form of the character 狂. Assuming that K'ang-hi had this character in his mind's eye, we find the six modern pronunciations would be k'wong, k'wong, djūoa, kwong, k'wong, k'ong. Thus the Wênchow dialect is the only one wher there is the slightest trace of ü. Now dj is the lower form of c, and ūoa represent both wang and unq: thus 王 and 重 are yūoa (ūūoa) or ūoa and djūoa. Hence we get precisely cūoa or kūang,—the very thing we want. But K'ang-hi might as well have said 狂 and had done with it.

The first character in the fourth row, 麵, is known in history, but could hardly ever have been colloquial. We have only modern, evidence from two dialects, which, though not of first class value, seems to shew that a sound different from 絕 is intended. Though in the case of 段 there is no trace of the initial tsū, still this character is the same as 宗 and it may have been by accident that the sounds of the two have become lexicographically combined, for 宗 is chuny and 役 is chung in Foochow. The character ዝ is satisfactory, but the other three make a rather unsatisfactory show.

Of the fifth row of characters only half are at all likely to be know by any reasonably well-read Chinese. The character in has two sounds, the one (evidently not intended by Ktang-hi) being a local name near Canton. Hence by accident we have a record of its modern sound. It is noteworthy that in modern Pekingese one occasionally catches the unusual sound liung hwong "sulphur," and that in Wênchow certain words of the it class may be pronounced live or live or live, which by analogy would stand for living or living.

The sixth row of characters are even more disappointing, as the initial intended by K'ang-hi hardly appears at all in modern Chinese,—as seen in these six dialects.

The total result of the examination into this and the previously published table appears to be this. The Chinese have clearly conceived the initials k and ts and the twelve vowel finals here given, (a e u and their nasals and diphthongs). That they have also conceived of k and ts modified by a liquid or vowel consonant i or j inseparable from k and ts; (that is as in kjang and tjang); carrying the same twelve finals. That they have conceived of k and ts again modified by and inseparable from a vowel-consonant w or uu; and once more modified by $y\bar{u}$ or $u\bar{u}$. That they have also conceived the initials j and l, but that these being already liquids could only be modified by w and not i.

BIBLE ANIMALS.

REV. R. H. GRAVES, D.D.

SEVERAL years ago an attempt was made by comparing the different Chinese versions of the Bible and by independent investigation to find out the nearest Chinese equivalents for the plants of the Bible. At the close of a series of articles on the subject in the Chinese Recorder the wish was expressed that some one would attempt to do the same thing in order to elucidate Bible Zoology. As no one has taken up this work and as I have recently made some investigations in this direction in preparing some notices of Scripture Natural History at the request of Dr. Williamson, I propose to publish some notes on Bible animals.

In these notes I have been guided chiefly by the views of Canon Tristram who is an acknowledge authority on Scripture Natural History.

APES, Kophim.—(1 Kings x. 22: 2 Chron. IX. 21, only) "It is very remarkable that the terms by which these articles (ivory, apes and peacocks) are designated in the Hebrew Scriptures, are identical with the Tamil names by which some of them are called in Ceylon at the present day." Sir E. Tennant. Most of the Ceylon quadrumana have short tails and belong to the genus Semnopithecus.

Two terms are used by the Chinese translators in rendering Rophim. 猿猴 (Medhurst and Shereschewsky) and 猢猻 (Bridgman).

思 (寓 in Pun Ts ao) seems to be the general term for Quadrumana. The 然果 (Proboscis monkey) and 狨 (Gibbon Wms., but?) are represented as having long tails, while the 猿 (狻) and 狻 are pictured as tailless or nearly so. Williams gives 猢 as semnopithecus and 猻 as a small species of monkey, probably a semnopithecus. Either term the more general �� 狻 "apes" or the more limited 猢 猻 (Semnopithecus) will do; perhaps the former is preferable.

Ass, Chamor c...—All render correctly M. The Hebrew has three words (1) Chamoi, "he-ass" (2) Athon, "She-ass" and Ayir," "ass-colt." If we wish to make the distinction in Chinese it is easy to do so by adding A. &c.

WILD Ass.—All render 野 鹽.

Badger, Tachash.—There is a difference of view among scholars as to the animal referred to by this Hebrew word. The Chinese versions have generally followed the English and take it for a land animal (Medhurst however has 海龍 in Exod.) They generally translate by 貂 sable (mustela zibelina) or by 貉 badger. The description of the 貉 in the 三才 and the 本草 agrees very well with that of the badger. (meles taxus) Tristram and Haughton (Smith's

Bible Dictionary); both incline to the seal or some similar animal as the representative of tachash. Perhaps 海 獺 seal or 海 猪 dolphin would be as good Chinese equivalents as we can find. If a land animal is preferred 貉 would probably be best.

BAT, Atalleph.—All the Chinese versions have 蝙蝠=bat.

Bear, Dôl.—All render f.

Bенемотн,—literally beasts, but in Job meaning hippopotamus. Bridgman renders by 河 牛 river-ox, the others by 大 獸 or 臣 獸 large beast. The passage in Job seems to refer to some species of animal and not to be a general term. As behemoth is supposed by many to be derived from the Coptic pehemont which means "water-ox," I think 河 牛 is to be preferred in Job. When the Hebrew is a general term and means "beasts" or "large beasts" the other rendering is suitable.

BOAR, WILD, chazir.—(Ps. LXXX. 13, only). The Chinese translators render 野猪 (mand.) and 豕. As the Hebrew term applies alike to the wild and the domesticated animal 豕 would seem to be

preferable, or 浩 if a more colloquial word is preferred.

BULL WILD, To.—(Deut. XIV. 5: Is. II. 20, only). Chinese 野牛 and 野牡牛. Tristram thinks the To may be the Oryx, a large antelope called "wild cow" by the Arabs. So Haughton (Bible Educator). The Sept. translates in Isaiah by opvš. I think that 糜, 糜, ౬, or some word for a large deer or the nylghan would be the best Chinese equivalent for the Hebrew word.

CATTLE.—The collective term is translated 羣 富 or 諸 富. Seven different Hebrew words are used to denote, bull, bullock, heifer, ox &c.; these are rendered into Chinese according to the

meaning or context.

Chamois, zemer.—(Deut. xiv. 5, only). Tristram and Haughton take the zemer to be the wild sheep nearly related to the mouflon. If Chinese, Scheres and Medhurst translate by 糜 which is a species of elk or deer. It is figured in the Encyclop. of natural History 三才, as a spotted deer, and described as frequenting marshes. Bridgman translates, 羚 which is figured as an antelope or wild goat and described as having round, crooked horns; Wms., refers it to Antilope crispa. It is also called 羚 羊 and sometimes translated as "chamois." The 本草 describes this animal as having 9 tails ranged under the belly from the forelegs, referring, I suppose, to its having long hair. Of the two words I would prefer 羚 羊, but 野 羊 would be better, as we must reserve 羚 for "pygarg."

Coney, Shaphan.—(Ps. civ. 18: Prov. xxx. 24-26, &c.) The Chinese versions all transfer and write 沙香; the Mandarin version has 山鼠 as an alternativer endering. There seems to be no doubt

that the animal in question is the Hyrax Syriacus, a singular animal resembling a rabbit, but classified from its dentition with the hippopotamus. The Germans call the hyrax "Klippdachs" i.e. "rockbadger" and the Dutch call the South African hyrax, "dasse" i.e. "badger." If the word is translated into Chinese I would suggest 灌 as an equivalent sufficiently correct, though perhaps we may retain the present transferred term. Two varieties are figured, the 猗 灌 and the 渚 灌 (compare "ground-hog" the common names for the American badger).

Dog, Keleb.—(Job xxx. 1, et passim). The Chinese Scriptures have 狗 and 犬. The 本草 and 三才 say that the distinction between the two terms is that 狗 is a young dog, one that has never had pups; while 犬 has a curved tail and descending (lit. hanging) claws. 犬 seems to mean a large dog and 狗 a smaller one, but the terms are used indiscriminately except that 狗 is rather more colloquial. As the Syrian dogs, except the greyhound and shepherd's dog, are a vile race and the Bible often uses the term as one of contempt I think 狗 would better convey the spirit of the original.

Dromedary, Becer, Bierah.—(Is. Lx. 6: Jer. 11. 23, only) several Hebrew words are translated "dromedary," in the English version, but bicrah is the only one that refers to that animal. In Chinese the Mandarin version translates 獨 鉴 鴕 "single humped camel" in Isaiah and 小 母 監 ("young female camel") in Jer. Bridgman has the same as Mandarin in Isaiah, and E "camel" in Jer. while Medhurst has in Isaiah, and "female camel" in Jer. As the word "camel" in Scripture always refers to the single humped species Camelus dromedarius there is no reason for the employment of the term in Mandarin version of Isaiah. The word "dromedary" means as the name denotes, simply a swifter breed of camels, i.e. one used for fast traveling in distinction from a burden bearer. The 本草 calls the swift running camel 風 脚 or "windfooted" "because it is as swift as the wind and can make 1000 li in a day," I would render therefore 疾 駝 or 風 脚 駝, if it is considered desirable to preserve the distinction between Becer (masc.) and Bicrah (female) we may follow the Mandarin version in Jer.

ELEPHANT, *Habim*.—(1 Kings x. 22.) Though Ivory is repeatedly mentioned in the Bible, the Elephant is only once named specifically. The word is the Tamil for Elephant. In the Assyrian inscriptions the elephant is also called "Habba." Chinese &.

Fallow-deer, Yachmûr.—(Deut. xiv. 5: 1 Kings iv. 23, only)
The English version renders Yachmûr "fallow (i.e. yellow) deer,"
but naturalists take it to mean the bubale, a large antelope like

the haarte beest of So. Africa (Haughton, Tristram.) In Eyre Spottiswoode's Aids to Bible students however Tristam says that

yachmûr is the roebuck.

The Chinese versions have 赤鷹, (Mandarin Deut.) 麋 (Mandarin Kings and Bridgman) 赤鹿 (Medhurst). Wms., gives "roe" for the first, but the 三才 says it is the same as 瓊 which Wms., says is a deer like the musk deer. 糜 Wms., gives as a large deer like an elk. The 三才 figure the two animals as quite similar, but says the former has tusks and that the latter frequents marshes. Perhaps 糜 is to be preferred.

Ferret; Anakah.—(Lev. xi. 30, only) all are agreed that the ferret is not the animal here meant. The 70 translate "shreev-mouse;" the Rabbins prefer "hedgehog" but naturalists now agree

in supposing that some species of lizard is meant.

The Chinese versions all render the the which is described as a red spotted lizard with a short body and long tail. Wms., says the name is applied to the gecko but the description rather suits a species of chameleon. We cannot improve on the present version.

Fox, Shùal.—The Hebrew word includes the jackal, Chinese 狐狸. The Chinese often describe the fox as a sprite rather than a real animal, or say that ghosts ride it. The description of the 狸 suits the real fox much better than that of the 狐. The Chinese

called in Canton 果子狸 resembles the raccoon.

GOAT.—There are several Hebrew words rendered "goat" all referring to the same animal, but distinguishing old and young, male and female &c. 羊 in Chinese primarily means goat. The goat is translated 山羊 to distinguish from the sheep (編羊 i.e. cotton or floss goat.) Now however 羊 means all ovine animals, including goats, sheep and also some antelopes. The "Pen Tsao" says little of sheep except under the head of "Broad tailed sheep" where it is interesting to find the story of sheep whose tails have to be supported on little carts. Herodotus mentions the same fact, and Harris (London, 1705) figured "an Eastern sheep drawing his fatt tayle in a cart." Van Lennep ("Bible Lands pages 198), says it is a fact that the tail is occasionally supported by a little cart.

WILD GOAT, Yâel.—(Job XXXIX. 1, &c.) Ako (Deut. XIV 5, only). The first without doubt denotes the wild goat or ibex of Arabia (Capra beden) and is translated into Chinese by 野羊 or 山 (the former preferable). Ako is supposed by some to mean the Paseng (Capra ægagrus) by others the roebuck &c, while others take it to be a synonym of the yâel. Medhurst and Mandarin version render 海, which Wms., says is the muntjak (Cervulus Reevesii); and Bridgman renders Which is an elk or large cervine animal (6 feet high),

perhaps the *nylghan*. The 本草 says it is = 羚 antelope crispa. Perhaps Bridgman's term, which is also written 減 under the radical 羊, and which is figured in the 三寸 cyclopedia as a sheep, is to be preferred.

GREYHOUND.—(Prov. XXX. 31, only). The marginal translation "horse" is probably the correct one and the Mandarin version so renders.

HARE, Arnebeth.—(Lev. xi. 6: Deut. xiv. 7, only). The Chinese versions all render 更 which means either the hare 野東 or the domestic rabbit 白東 or 家東.

HART and HIND. Ayyal, Ayyalah.—All render by 庭 the general term for deer.

HEDGEHOG, Kippod.—(Is. xiv. 23, &c). The Hebrew Kippod, translated "bittern" in authorized version is supposed to denote the hedgehog and the porcupine which are classed together by the Arabs.

The Chinese versions render 刺猬 which is the hedgehog (*Erinacens dealbatus*), Williams. The figure and description of the 彙, *lei* also agrees with the hedgehog. I cannot find any description of the 刺猬 in the 本草 or the 三才 Encyclopedia.

Horse, Sus (passim).—All render 馬. Recesh which "really means a swift horse" is so translated in Mandarin and Medhurst's versions, but Bridgman, following the English version "dromedary" renders 既. Rammac (Esth. VIII. 10,) means "a mare" but is rendered 縣 by the Chinese translators. Parash which Tristram says "certainly means a cavalry or riding horse" is rendered "horseman" in English version which is followed by the Chinese translators, who also sometimes render 縣.

Hyena, Tzehûa.—(Jer. XII. 9, only.) This word rendered "speck-led bird" in the English version probably means the hyena. Bridgman following the English renders birds, the other two Chinese versions render 汪 京 "striped wolf" which is probably as well as we can do.

Jackal, Tyim i.e.—"howless" is translated "wild beasts" in English version; 豺 痕 i.e. wolf in Mandarin version and 野 犬 i.e. "wild dog" in the other two Chinese versions. Tan, translated "dragon" in English versions is rendered in the Mandarin versions by 黃 狐 "yellow fox," and in the other two by 野 犬 as above. Shual, (from which our English word jackal is derived) is rendered by 狐 狸 in all three versions. While shual means fox its also includes the jackal. As the jackal is a dog (canis aureus) perhaps we cannot do better than translate it 野 犬. Where the fox is referred to we seem shut up to 狐 狸.

LEOPARD, Names.—對 is of course term used in Chinese.
LION, Arych &c.—All render 獅. 獅 means the "leader," or as

we say the "king of beasts." The Hebrew has several other words for "young lion, old lion" &c.

Mole.—Two words are rendered mole in the English version. One of them "Tinshemeth," is probably a lizard, and is so rendered by the Chinese translators 提底. The other Chephorperoth means either "diggings of rats" i.e. rat holes, or "burrowing rats" i.e. the mole-rat (Spalax typhlus). There is no true mole in Palestine (Tristram). The latter word occurs only in Is. 11. 20, and is rendered into Chinese by 鼠 (Mandarin), 鼷鼠 (Medhurst), and 鼢鼠 (Bridgman). I would prefer the last. Medhurst's term is also used for the tapir (Williams) and is liable to be misunderstood. The description of the 鼢 agrees well with the mole.

Mouse, Akhbar.—The Hebrew term is applied to every small rodent of which there are over 20 in Palestine. In Lev. xi. 29, the Chinese versions all have 新 鼠, which seems to be the "field mouse" 鼠, like the Hebrew word, is applied to all the small rodents. Where field-mice are clearly meant as in I Sam. vi. 5, we may render 田 鼠 or 新 鼠.

Mule, Pered, Pirdah.—All render 緊.

PYGARG, Dishon.—(Deut. xiv. 4, only). Our English translators have transferred the Sept. Greek word, which means "whiterumped," and possibly was the generic name for all "white-rumped" antelopes. Tristram takes the dishon to be the addax (Antelope addax) a large animal ½ feet high. In Chinese the Mandarin and Medhurst have 羚羊 or 膝羊 which is probably the best word we can use.

Roe, tzebi.—The "roebuck" or "roe" of our version is the Arabic ghazal, our gazelle. In Chinese the Mandarin and Medhurst translate by E yan, which is a female deer, hind; Bridgman's trans is better, as it means an animal "graceful and elegant in shape," which are the chief characteristics of the gazelle in some of the Scripture references. Besides, we have both male and female. mentioned tzebi, and tzebiyah, and we could not well translate the masculine form by a word denoting the female.

Satyr, Sair.—The Hebrew word is so translated in English version in two passages, viz. Is. XIII. 21, and XXXIV. 14. The word means "he-goat" and is usually so translated, but in Lev. XVII. 7, and in 2 Chron. XI. 15, it is rendered "devils." The prophet probably refers to some fabulous wood demons, (Tristram) or as some think to baboons (Kay, in Speaher's Com.)

In the first passage in Isaiah the Mandarin and Bridgman translate "wild goats" and "goats" and Medhurst "demons" 魑魅; in xxxıv. 14, Bridgman has "goats" while the Mandarin and Medhurst have 慰 態 魍 魎. The letter term Wms., gives as "naiads"

"fountain nymphs." If we assume with Tristram (with whom I agree) that some fabulous wood demons are referred to, 鹽 炔, whom Wms., defines as beings "with a mau's face and four legs," "ogres," "brownies," would be the best word.

SHEEP, Seh &c. passim.—All translate \$\pm\$, see Goat.

Swine, chazîr, χοιροσ Lev. vi. 7, &c.—渚 and X are used in the different versions. K'ang Hi gives the latter as a generic name including 渚 and 豨 and says the pig is called Shi because of its uncleanness in eating. The Pen Ts'ao gives several names and says they are all local names for the same animal. So either of the above terms may be used. In Cantonese usage 渚 is the ordinary term and 豖 is confined to books. It is interesting to note the idea of uncleanness connected with the pig though the flesh is used so universally in China.

UNICORN, reêm.—Numb. XXIII. 20, &c. Our English unicorn is a mistranslation. The Reêm is the "Anerochs" of the Germans, the urus of Cæsar, Bos primigenius of naturalists. (Trist.) The Mandarin F 4 is to be preferred to R of Medhurst and Bridgman.

Weasel, choled.—(Lev. xi. 29, only) There is no doubt that the "weasel" is meant by the Hebrew word. There are several species in Palestine, including the polecat and ichneumon. In Chinese all the versions render 顧 鼠 correctly.

According to the Pen Ts'ao and the Ξ * Encyclopedia, this animal "stinks" and "catches rats." Like the Hebrew the Chinese word thus seems to include polecats and ichneumon.

Whale, tannin.—κητοσ Gen. i. 21: Lam. iv. 3, &c. The Hebrew tannin does not necessarily mean a sea monster, but in some places means terrestrial animals, and is translated "dragon" meaning great serpents and crocodiles. Thus Ex. vii. 9: Ps. xci. 13, &c.

As tannin has so wide a signification the only way is for translators to see from the context whether a land or a sea animal is meant and translate accordingly.

Wolf, zeêb.—Gen. XLIX. 27: Hab. 1. 8, &c. The name of this well known animal is translated in Chinese by 很 or 豺狼 in all the versions.

With this ends the list of Mammalia mentioned in Holy Writ. The Birds and Insects should also be identified and have some one term affixed to them in any standard version of the Bible.

INFLUENCE OF THE NATIONALITIES UPON THE CHURCH.

By REV. L. N. WHEELER, D.D.

WE assume it to be a well known fact that the Universal, or Catholic, Church has taken into her bosom, in a more or less modified form, the ethnic characteristics of the ancient civilizations. A few historic references will suffice to bring this subject clearly before the mind.

Within the domains of sacred history, we everywhere encounter the Greek influence. The New Testament is Greek. The Greek spirit trained the Church after the manner of schools and secret orders; planted in her the germs of Christian art, the human ideals of grace, beauty and intellectual civilization; gave attraction to her forms of worship, and life and development to her dogmatic and speculative theology. From this source, also has she largely received her inheritance of the fanaticism of the schools, pride of orthodoxy, the controversial spirit; besides, that "humanitarianism," or doctrine of natural goodness, which leads men to put on the form of godliness but deny the power thereof.

More even than the Greek, do we here see the Roman spirit. It was early manifested in the effort after a political organization and uniformity in the Church; in the militant character which it imparted to Christian propagandism, and which was both consistent with, and helpful to, faith and missionary zeal. The covenant rites were named sacraments, doubtless with allusion to the military oath; and the Christian confession became the watchword of the soldiers of Christ. But the Roman government was imperial, despotic and tyrannical. Four fifths of the people were slaves, and little or nothing was known of the principles of toleration and non-intervention. Political and ecclesiastical despotism thus became united in the administration of law; seeking by edicts and penalties to exterminate heresy and crush out paganism. The title, ensigns, and prerogatives of sovereign pontiff were accepted by Christian emperors; and they were ultimately devolved upon the metropolitan bishop. This imperial, papal, or absolute spiritual world monarchy, is well designted as "the heaviest burden which the Church has ever inherited from the nations." Ancient Rome had her Apotheosis. modern Rome her canonization of saints; and this fact, perhaps more than any other, illustrates that wide departure from primitive spiritual life which characterized the 10th century.

While to the Syrian Church must be awarded signal merit as to the introduction of Christianity into the pagan world, the reproach of first having blended Christianity with paganism, and the degeneracy which her conversions en masse entailed upon the Church, must also be charged upon the Samaritan and Syrian national character.

The settlement of the Arabs in Spain, and the intercourse of the Crusaders with the Arabs in Palestine and Syria, exercised a wide influence upon western society: so that we may trace an intimate connection between the wandering Bedouins and the Quixots of the Middle Ages; the waylaying sheiks of the desert and the marauding knights of the same period; and even the harem itself and the regimen of women which prevailed at the courts of Catholic princes. Not less powerful were the spiritual influences imported into Christendom from Arabia, and which had much to do with the manufacture of legends, the development of Mariolatry and a wonder-loving fanacticism; besides giving origin, in all probability, to the mechanism of legal devotion and the use of the rosary.

We might also note how the institutions of the Church, as modified by ancient forms of thought, made their impress upon the later races, and were in turned influenced, especially by the Teutonic and Anglican national characteristics. But we will be content with this simple reference to what might be made the subject of interesting and profitable inquiry.

A consideration of the influence upon the Church of early systems of philosophy, is all important in the present discussion. With Aristotle, more than three centuries before Christ, closed the Socratic movement in the world of speculative thought. Greek philosophy, in its relation to Christianity, possessed a propaedentic office. Before the time of Socrates, there was a general prevalence of skepticism. The method of this great master, as expounded and applied by his two illustrious disciples, removed the prevailing doubt and levity. It was, to a remarkable extent, a successful attempt of human reason-perhaps aided by some ray from the Divine Logos-to solve the stupendous problems of existence, of knowledge, of duty; an attempt to explore the terra incognita of thought and feeling, of mental and moral phenomena. We cannot well deny the assertion of one writer that there is a natural "sympathy of reason with the ideas of truth and righteousness and goodness, as they dwell in the reason of God." We must certainly believe that man was created after the Divine image and likeness: and that, although deeply fallen, there remains some vestige of his primal nature. It is safe to affirm that man, even in a state of moral darkness, possesses some authentic standards of truth. clearly implied in such inspired expressions as-"a feeling after God," "a law of the mind," "when they knew God they glorified him not as God," "the true Light which lighteth every man that cometh into the world?' Judaism had its work of preparation for Christianity, but not Judaism alone. As God is "the Father of the spirits of all flesh," and as He "determined the time of each nation's existence, and fixed the geographical boundaries of their habitation in order that they may seek the Lord,"-So "in the fullness of time," He "sent his own Son into the world." St. Paul in Gal. IV. 1-3, represents the Gentiles as well as Jews have been children and heirs waiting under tutors and governors for the full inheritance; implying that Gentileism is viewed in the aspect of a preparatory dispensation, or an imperfect stage to Christianity. The "fullness of time" includes the consummation of the Jewish dispensation, and the maturity of that age which had perfected the Greek language, making it the adequate vehicle of Divine thought, and had developed a certain all-pervading culture. The Greek laboriously cleared away the rubbish of centuries, and laid bare many of those ideas which are imbedded in the human reason, thus forming a foundation on which the Christian system could plant its higher truths. To have thus fulfilled a preparatory mission, was to modify and give somewhat of shape to those methods of thought and culture which were destined to be of so much service in building up the kingdom of Christ. There is a deep philosophy-not without some tincture of rationalism-in the words of Emilio Castelar: "Every people, every race, every nation creates or accepts the religious ideal most in harmony with its political and social tendencies."

In this hasty and imperfect outlining of a broad subject, is there evolved anything of practical value to missionary workers in China? Will the forms of Christianity be, in any important sense, modified by the Chinese nationality, by the systems of fundamental beliefs existing in this ancient empire? Viewing the subject in the light of universal history, we are obliged to give an affirmative reply; but to define exactly where the lines of influence shall rest, and how far they shall reach, would be a task not easily performed. Nothing more will be here attempted than to offer a few observations bearing on these two questions: Is it wise for missionaries to oppose in all things, to seek to supplant and

utterly destroy, the Chinese religion, philosophy, and civilization? If not, to what extent should we be prepared to appropriate and assimilate?

Perhaps no one will affirm that the gigantic systems of error and superstition we are called upon to oppose are wholly destitute of any form of verity. There appears to exist among the people of China a wide recognition of the ways of Providence. The Great Supreme is regarded as the bountiful giver of all good. So general and deep seated is this conviction that these and like expressions are on almost every lip, "Heaven gives us all things;" "We live on the bounty of Heaven." In the Shoo-king, the founders of two different dynasties are represented as issuing manifestos in which there is a clear recognition of the will of Heaven; and in the ritual of the last dynasty the creative power of the Supreme is acknowledged, and He is spoken of as "forming all things like a potter," and as "The maker and Parent of the universe." It is not denied that the philosophy of the Chinese, as expounded in the annotations of the sacred books, is essentially atheistic; and that it is the habit of the common people to speak of the visible heaven and earth in the sense of God or gods. Nevertheless, underneath this materialism, there is, one can hardly doubt, a "feeling after God," a sentiment which points to the active superintendence of Deity in the affairs of life; and the idea of a just and inevitable recompense has a strong hold upon the Chinese mind.

Why is it that Chinese, notwithstanding their mass of ignorance and corruption, are singularly free from the public exhibition of the grosset forms of immorality? Why is it that their sacred literature is completely exempt from every thing like a licentious character and every kind of vulgar and offensive expression? Why is it, that, in their idolatrous worship, all immoral ceremonies are prohibited, and there is no trace of those forms of idolatry, found in every other non-Christian country, which have been associated with human sacrifices and the deification of vice? Can we find a more rational interpretation of these facts than to suppose the existence of fundamental and eternal truth, in some of its manifestations, however imperfectly expressed and still more imperfectly understood? As, for example, in addition to what has been said, the ideas of the family, of parental authority, and of immortality. We must add the fact that China possesses a written history, extending far back into the primitive ages; a political system extensive and complicated, yet harmonious and efficient; a literature at once polished, prolific and philosophical.

It would hardly be expedient to attempt the extermination of systems which have produced such results. It were better to follow the example of the first great missionary to the Gentile world. St. Paul "to the Jews became as a Jew," because he recognized in Judaism the same fundamental truths which underlie the Christian faith. If, as at Mar's Hill, he became in any sense at one with heathenism that he might gain the heathen to Christ, he did not deal in hollow compliments nor have recourse to a pious frand; but took this method because he found in heathenism some elements of true religious thought, and a state of mind capable of inquiry into the mysteries of a divine revelation. Carrying out the spirit of the apostolic example in our missionary teaching, we might be able to modify and give direction to those influences which the pre-existing systems of China must inevitably exert upon the Christian Church, as we could not do by attempting what would be impossible—their complete overthrow and destruction.

It is hoped that in the language here employed there is no undue exaltation of paganism. Of the most perfect philosophy ever developed by human reason, viz, the Greek, it must be said that its highest office was to demonstrate the necessity of revelation. Christianity was brought into contact with it at the moment of its exhaustion, and shed an effulgent and convincing light at those points where it had abandoned the minds of men to doubt and despair. It may be remarked with great emphasis moreover, that while we seek to absorb into the sphere of Christianity all that is really valuable in the social, political and religious life of this people, and transmit the same to future ageseven as the best results of the Hebrew, Greek and other ancient civilizations were appropriated and assimilated, and remain to this day-we should ever bear in mind the subtle and dangerous power of pagan idolatry. By giving no place to the man of sin, we may hope to avoid, in some measure, the weaknesses and mistakes of those who gave to the Church her sinister dowries of national defects.

One can hardly believe that there will be developed in China the very same denominational types of Christianity as now flourish in the West. It is conceivable that the Chinese mind may even demontrate the possibility of adding somewhat to our common treasures of sacred learning and church polity. We are led to think that religious toleration will not be the growth of centuries in this land. Should Roman Catholicism ever gain political power, there will be no call from Protestants for an "Edict of Nantes." The Scriptures will naturally come to be regarded as a venerable and conclusive authority on all religious topics. It will be no difficult matter to build up everywhere a common school system and educational institutions on the basis of a broad culture, as the muclei of these already exist; and the eleemosynary idea can reaildy

be expanded into a wide and practical charity. Much may be hoped for from a national characteristic thus set forth by Consul Medhurst: "Only let an intelligent Christian spirit once take hold of and possess the millions of China, and you shall secure a permanent investment of highest good for all mankind; for, although slower and less docile than the Japanese, harder to win by far than the soft islanders of the Pacific, and less sensitive and responsive than the African, the Chinese have vastly more depth and stability than any of them."

But there is an unfavorable aspect to this question. The Christian Church in China will undoubtedly produce able preachers-she has produced them-free and forcible in the use of illustrations from history, and clear and orthodox in presenting the the spiritual aspects of religious life; but, for some time to come, there will be need of supervision in the work of the pulpit. The Tai Ping rebellion has taught us that missionary control must be exercised in the study of the Bible. There will be undue tendency to exalt the Fatherhood of God; too little thought of placing, emphasis on the Divine Incarnation. Chinese morality is a hollow show; this applied to Christianity, and we have formalism. worship of the dead may have such a hold on the national feeling as to never absolutely yield its power; and unless something can be devised to foster a sentiment of reverence for ancestors, at the same time discarding all that is essentially idolatrous, we may look for ever recurring tendencies to demonomy or the Romish calendar.

COREAN NEW TESTAMENT.

BY REV. J. Ross.

IT is now about ten years since I wrote my first article to the Recorder giving an account of my first contact with Coreans at the village called the "Corean Gate." My interest in the people deepened with the progress of the years and as, after many amusing and futile attempts, I was able to find a clue to their language, I resolved to have the Scriptures in part or wholly translated into that language. This resolution was all the more decisive on discovering that everybody in Corea knew their beautifully simple, phonetic alphabet, that "even all the women and children could read it." As regards its civilization Corea stands in relation to China much as Japan did, for Japan is now independent of direct Chinese influence. Examination for degrees in Corea is now wholly in Chinese, knowledge of which alone entitles a Corean to the name of an "educated" man, the person who can read and write Corean only

being an "illiterate." Only the other day I read a paragraph in a newspaper in connection with the coronation of the Czar in Moscow, stating that the nobles and higher classes in Russia converse in French, regarding the use of their native tongue in polite conversation as beneath them. If Pansclavism can tolerate such contempt for the Russian language we need not greatly wonder if cultivated Coreans affect Chinese in the same manner. They much prefer literature in Chinese good Wen-li to writings in their own tongue, From the first I was therefore prepared to expect no great encouragement in work of this kind from Corean literati; yet I was as little deterred by this consideration as was Wickliffe in preparing a translation into the language of the people. Corean scholars know nothing of mandarin except those of them who come to Manchuria, but they read and write Wen-li as easily as Chinese scholars. For fully a year our Corean members have been taking into their native land copies of the translated Gospels and the Scriptures in Wen-li. The similarity of their replies to my enquiries as to the manner of reception of these book often amused me; - "Scholarly men read the Corean and also the Chinese; they prefer the Chinese." "Do they understand the Wen-li?" "Not very well." "Do they understand the translation?" "Oh of course! that requires no comment. Any one can understand that." "Why do they prefer the Chinese?" "Because it is the literary style and they like to read Chinese." This is true only of the literary men, the great majority being entirely ignorant of the Chinese character, but reading with ease their own language. Coreans are at present full of ouriosity regarding foreigners and eager to read of their religion. To test the unvarying saying that all Coreans could read their own language, five years ago I gave the Gospel of John newly translated to a Corean who "didn't know a letter" i.e. of Chinese. Several hours after he re-appeared stating that the had read it through; he had understood all the words employed in it.

I have found several objections to the published translations. The most important is that the book is fragmentary. A few lines are devoted to a subject and then a totally different matter is introduced. Another is, that the narrative is so frequently broken up by peculiar sounds, their interpretation following; why should these sounds not be rejected and the interpretation alone retained thus making a continuous and smooth reading? A third is the peculiar, and to the Corean uncouth, forms of the names of men and places. The first two objections apply to the original Greek no less than to all translations of the Gospels. The second arises from the introduction of Aramaic words as Talitha cumi, Eli, Eli lama sabachthani,

or such as "Cephas which is by interpretation Peter." The third is based on my transliteration of Greek names, which constituted some difficulty for a time. All our Corean translators would have preferred to retain the Chinese names and transliterate them. But if Chinese transliteration so metamorphoses the familiar names that they are scarcely distinguishable, the same reproduced from Chinese through Corean letters would be quite unrecognisable, Abraham would be Yabegnahan, Peter, Bidug &c. The beautiful and flexible alphabet of Corea admits of a very near approximation to Greek names, indeed these could be almost wholly correctly writte in Corean but for the lack in the latter of letters l, f and v. In finally deciding to represent Greek names as nearly as possible in Corean I had regard more to the future than the present. Indeed even now our few Corean members have become familiar with the unusual sounds. Acquaintance with the Scriptures will make them familiar to all, and a Corean will quickly learn to pronounce Ab-ra-ham as it should be done.

While treating of the Corean alphabet I am reminded that Japanese literati were not long ago expressing their dissatisfaction with their mongrel syllabary and their desire to be rid of Chinese. In Corean they have a simple phonetic alphabet which if I am not greatly mistaken they would find to be exactly what they are in quest of. Infinitely better it certainly would be than the adoption of the inconstant Roman letter, and it will tax their ingenuity and ability to create its equal. They should certainly examine Corean before their final choice. They will find in "Korean speech" ample materials for guidance and sufficient proof of the reasonableness of my suggestion.

But to the excellencies of the Corean alphabet must be added an unavoidable defect. Because phonetic it compels the writing of Corean words as pronounced in the district of the writer. Though the words of the Corean language are of uniform use throughout all the provinces, with the mixture of remarkably few provincialisms, the word are variously spelled in different provinces. Our first translations were necessarily written according to the pronunciation of Pingan province, whence came all our translators. But in subsequent translations and second editions we have taken care to write out the pronunication of the capital even though Pingan pronunciation is said to be generally understood.

In one particular I have taken the liberty of introducing a considerable change in my translations. Coreans in both speech and writing are very punctilious in distinguishing the social position of

[.] Kelly and Walsh.

persons. Equals in age or rank may employ the direct form of speech, but strangers or persons socially unequal could not use the direct "thou" or "you" of English and Greek. To them such use of the second personal pronoun is disrespectful in the extreme. This has influenced, all the translations. When God is addressed I have always used the indirect mode of address, e.g. in the Lord's prayer every "Thy" is translated by "Father's" the term with which the prayer commences. When the disciples address Jesus, they are translated as always using the indirect mode "Lord" or "Teacher." Even in Chinese I always use the indirect mode in prayer as the direct is not reverential. Coreans attach much more importance to the form of address than do the Chinese; this change is essential to accurate translation. Verbal translation is not true You must have the full sense of the original in idiomatic language, and mere literal translation can never be idiomatic. My aim has been to present the real sense in idiomatic language and literal verbal translation had to wait upon these two conditions. e.g. Coreans have no "eyes" in their needles but they have "ears," hence the Corean of a well know passage is "it is easier for a camel to pass through the ear of a needle" &c.

One of the most important matters to be decided in every translation of the Scriptures is the names of the Deity and of spiritual subjects; with most of these we had little trouble. Neither of the terms employed in China for "God" is admissible in Corean. The term 上帝 in Corean Shang-de, is known in its classical sense to scholars only, to others not at all, as Taoism, which has adopted it in China, has no following in Corea. The term it, in Corean Shin, is never used alone and when employed it is invariably as in the Chinese classics & m, pronouned gooi-shin, this order of the two terms being constant, and as in China, they are the counterpart of the lares and penates of the Romans. Hence both terms were inappropriate for our purpose. In the Corean-French Dictionary I discovered that the Roman Catholics have transliterated their Chinese terms, among others * ± tiun-joo. Years, however, before the appearance of that dictionary I had adopted the name in universal use in Corea, nor have I ever met a shadow of objection against it. Strange to say it is the native Corean for the Roman Catholic term. The Corean for "heaven" is hanal, for "lord" or "prince" nim, originally Chinese; and Hananim is the term by which Coreans everywhere acknowledge the Ruler above and the supreme on earth. This term I have tested in every way with Coreans and my conviction is that the introduction of a foreign term would be a serious mistake. When Shin is used apart from gooi it is the Chinese term for "heart," hence shinng shin would be "holy heart." The Romanists use this term, but though inclined at first to employ it, important reasons after long and mature deliberation with Coreans have made me change it to Shiung riung Chinese ling. The Coreans already use riung for the "spirit" of man. The only notable fact connected with the name "Father" is that the Corean of it is the same as the Hebrew.

Of other terms those presenting any difficulty were "baptism," "Sabbath" and "Passover." For baptism I could not adopt the Chinese term as it would not be understood, nor could I translate it, for "Wash-Rite" would be nonsense. The Greek term has therefore been retained, as has been the term "Sabbath." "Passover" I have translated literally through I am not quite sure whether the term Pascha should not have been used. The retention of these terms involved explanation which was done in as few words as possible at the end of the first edition of Luke and John. An interesting fact in connection with the term for "angel" is that the Coreans believe in angels carrying out the will of Hananim "ministering spirits sent forth to minister," and these they believe to be not the spirits of dead men but angels in our sense of the word. For these they have two names niug-sa and bagsa, both of which denote "strong" angels, or cherubim. As however I am not quite familiar with the ideas generally regarding them and their office I have employed the Chinese term tiunsa which is said to be universally understood by Coreans.

My mode of translation from the commencement has been to get a translatiou from the Chinese by a Corean scholar. Almost all our translators knew mandarin as well as Wen-li. As they have been fairly intelligent men and scholars, their translations gave an exact idea of the meaning derivable by ordinary scholarship from the Chinese Scriptures, and even in this light the work has been very interesting. This translation was a first draft, very serviceable, yet remarkably few verses could be passed without corrections of a more or less serious kind. With the Greek and English of the Revised edition this draft is carefully compared word with word, clause by clause and sentence by sentence. This careful translation is then copied out and the process repeated. Then the work was laid aside for a time after the Greek concordance was put thoroughly in requisition over it. In subsequent translations a happier rendering of a particular word would occasionally occur and then the concordance was again in use. This process was most needful in the case of synonyms as praise, bless, exalt, extol, fear, terror etc. Greater familiarity with Corean will doubtless discover improvements in this province, but the sense of the published version will not in any case be seriously affected. Owing to its extensive borrowing from Chinese the Corean language has more synonyms than our English, not merely synonyms which approach each other in signification but such as are indistinguishable as hanal and tiun, heaven, saram and in, man. These can be at any time interchanged but except to avoid vulgarity of style I have always leaned to the use of the native instead of the borrowed word, as Saxon rather than Latin words form our English Bibles.

Translations through Chinese have made my work considerably lighter. It has also convinced me that from the Corean version a Corean scholar could translate an improved Chinese version. This improvement would be more than in shades of meaning. A few examples from Romans, my last translation, will suffice to show this. The 9th and 10th verses of Romans 5th end in the interrogation 7. My Corean's translation was therefore . . . "How can we escape punishment?" . . . "How can we be saved?" This is exactly the reverse of the original. When I translated the passage affirmatively the Corean exclaimed that now the words were consistent with context. If the interrogative is retained a 7 should be inserted to read "How shall we not escape punishment?" &c. In 6, 9 are are the words 為死所治, "whom death rules," also the opposite of the sense intended. In 7.20 the writing is not quite correct, standing 非我行所不好行之者&c., it should read 行所不好者 非我&c.; and in verse 23 a "not is inserted inversing the meaning. Serious faults like these are however rare, and all faults are confined to the use of the particles. The Chinese version has saved me much trouble in connection with terms relating to time, money, weights &c., and many of the technical terms in the translation. I have been indebted also the to Corean-French dictionary notwithstanding its faults of omission and commission. It has formed an excellent test for the accuracy of the translation. My chief help however has been derived from the Revised Translation, the close study of which has led me to the conclusion of one of its English critics, that though a "comparative failure as a translation, as a commentary it is invaluable."

It is now more than a year since the Gospel of Luke in Corean was first printed. My colleague, Mr. Macintyre, had translated it four or five times and I had the benefit of his work. Soon thereafter John followed. The original edition was 3000 copies of each. Of these most have been introduced into Corea by our Corean members, who then numbered four and are now more than double. Two of these are itinerating over the province of Pingan as agents of the British and Foreign Bible Society. Another member who

is with relations of his in the Capital has had a number of books sent him for distribution there. He is eager and frequently writes for the presence there of a preacher. A second edition of Luke is already printed and to be by request bound up with Acts which is also printed. Two thirds of the New Testament an now ready for the press. Besides the Scriptures there have been circulated in Corea several thousand of a small tract by Mr. Macintyre introductory to the New Testament, and thousands more of a "Catechism of Biblical Doctrine" and of "True Happiness," both of which are reprinted. From every one who has any share in the work of circulation I have the same tale of eagerness to read our books and regrets are frequent that the people did not long ago have the opportunity of learning "this religion." Long acquaintance with the people has led me to believe that mission work among them will resemble the work in Japan rather than that in China. resemble the Japanese in possessing neither the intellectual force nor the conservative pride of the Chinese. When Corea and Japan learn of westerns they simply change their teacher. It is more difficult for the hitherto independent and teaching Chinaman to acknowledge his need of instruction at the hands of the western; yet the Chinaman's backbone is not quite as stiff as it was ten years ago and even he is learning to bow with more grace to his volunteering western instructor.

Missionary Aews.

Births, Marriages & Denths.

BIRTHS.

AT Ta-li-fu, on August 20th, the wife of Geo. W. CLARKE, China Inland Mission, of a son.

AT Tsinchau, Kansuh, on September 3rd, the wife of Mr. G. Parker, of China Inland Mission, of a daughter.

AT Chefoo, on September 17th, the wife of Mr. A. G. PARROTT, China Inland Mission, of a daughter.

AT Chentu, on September 25th, the wife of Mr. J. H. RILEY, China Inland Mission, of a son.

AT Tai-yuen-foo, on October 15th, the wife of Rev. J. J. ATWOOD, A.B.C.F.M., Mission, of a son.

AT Wuchang, on November 7th, the wife of Rev. H. Sowerby, American Episcopal Mission, of a daughter.

AT Soochow, on November 12th, the wife of Rev. H.C. DuBose, American Presbyterian Mission South, of a son.

MARRIAGES.

IN Bowling Green, Keutucky, U.S.A. October 9th. By Rev. J. L. Caldwell, Rev. Henry M. Woods, of the Synod of Virginia, and Miss Josie Underwood.

AT Shanghai, December 18th, by the Rev. Archdeacon Moule, assisted by Rev. F. R. Smith, Rev. A. R. Fuller and Miss M. E. Smitheman, of the C.M.S. Shaohing.

Ar Shanghai, December 18th, by Rev. G.H. APPLETON, Mr. WALTER EMENS, and Miss ELIZABETH FARNHAM, of the American Presbyterian Mission.

At Shanghai, December 20th, by Rev. W. J. Boone, H. W. Boone, Esq. M.D., of the American Protestant Episcopal Mission, and Miss Annie E.Kirkey, of the Woman's Union Mission.

DEATHS.

AT Ningpo, on November 15th, the wife of Rev. J. C. HOARE, C.M.S.
AT Ta-li-fu, on October 2th, the wife of G. W. CLARRE, China Inland Mission.

ARRIVALS.—At Shanghai, October 31st, Mr. and Mrs. Pearse and one child of the China Inland Mission, on their return; the Misses Black and Miss Muir to join the same Mission at Ganking.

At Shanghai, Oct. 31st, Mrs. G. John, L.M.S.Hankow, on her return.

At Shanghai, November 1st Rev. and Mrs. H. Blodgett, of the A.B.C.F.M. Mission, Peking, on their return; Rev. and Mrs. H. P. Beech to join the same Mission; Mrs Reuben Lowrie, Rev. S. Lowrie and Miss Lowrie to join the American Presbyterian Mission, Peking.

At Shanghai, on November 15th, James B. Neal Esq., M.D., and wife to join the American Presbyterian Mission, at Tang-chow-foo.

At Shanghai, November 29th, Rev. C.R. Mills, D.D., of the American Presbyterian Mission, Tăngchow-foo, on his return.

At Shanghai, Nov. 29th, John Henry Sturman, William Edward Burnett, China Inland Mission.

At Shanghai, on November 30th, Messrs. W. M. Upcroft, J. Walley and D. Murray to join the British and Foreign Bible Society.

At Shanghai, December 6th, Rev. and Mrs. Graves, of the American Protestant Episcopal Mission, for Wuchang, (on their return) Miss Ella Swinney, M.D., to join the American Seventh Day Baptist Mission at Shanghai.

At Shanghai, on December 13th, Rev. and Mrs. Valentine (returning) Smitheman to join the C.M.S., Mission.

At Shanghai, December 28th, J. M. Mathewson, Esq., M.D., to join the American Presbyterian Mission, at Wei-hien, Shantung Province.

DEPARTURES .- Per s.s. "Stentor" November 7th, Mrs. Schofield and two children and Miss Lancaster of the China Inland Mission for England.

From Foochow, on December 5th, Rev. N. Sites and Julia E. Sparr, M.D., of the American Methodist Episcopal Mission, for U.S.A., via. India.

From Shanghai, on December 9th, per s.s. "Glaucus," Miss Jennie Anderson, of the American Presbyterian Mission, Chefoo, U.S.A.

From Shanghai, December 20th, per-P. &. O. s.s. Kaiser-i-Hind. Mrs. M. J. Farnham and Miss Kate Farnham, for Marseilles.

From Hongkong, for England by U.S.A. Rev. H. J. Masters, of the Wesleyan Mission, by the Pacific Mail s.s. City of Tokio on December 14th, 1883.

DROWNED .- On the evening of July 27th, 1883, Hunter Merle Corbett, son of Rev. Hunter Corbett, Chefoo, China, was standing on a large rock on the bank of Leatherwood River, Pa. U.S.A. The stream was higher than ever known before and covered with timber and trees; Mill-dams and bridges were swept away and general devastation prevailed. Without a moments warning, the rock on which Merle was standing gave way and he was thrown into the current. Two hours later his body was found, a long distance down among the natives.

Rev. and Mrs. Horsburgh and Miss | the stream, lodged in a tree. Merle was in his 16th year. He hoped to return to China to engage in Missionary work as soon as he had finished the course of study at home.

> CHEFOO .- The Missionaries of the American Presbyterian Mission have all returned from their Autumn tours. All report progress. Rev. H. Corbett received 250 to the Church; Rev. J. L. Nevius D.D., received 50. Rev. J. A. Leyenberger reports no accessions, but much interest among the people whom he visited. Miss Anderson found a pleasant welcome in the villages she visited. now en route to the United States upon the invitation of the Woman's Board of the North-west.

SHANGHAI .- It is thought that a new impulse will be given to work among women and children here by the arrival of two female physicians, one Dr. Reifsnyder connected with the Woman's Union Mission: the other Dr. Ella F. Swinney in connection with the Seventh Day Baptist Mission.

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Some of the buildings of the American Methodist College are approaching completion. The High Schools are well attended.

Bishop Schereschewsky has finally felt obliged to hand in his resignation as there is little hope that he will ever be able to resume episcopal duties. His successor is not yet named.

CANTON.-The excitement consequent upon preparations for war had hindered missionary operations. Several Chapels have been destroyed There is a great deal of uneasiness

Actices of Recent Publications.

A Pronouncing and Defining Dictionary of the Swatow Dialect arranged according to Syllables and Tones. By A. M. Fielde, of the American Baptist Mission, at Swatow, American Mission Press, Shanghai, 1883.

This work occupied the author in its preparation four years. It contains 617 pages and includes 5442 Chinese characters. In the Introduction are tables of exercises in the tones, nasals, and aspirates, and changes of tones in combination, together with a list of Radicals. Under each character to be defined are figures indicating the radical to which it belongs, the number of strokes of which it is composed and the page on which it is found in William's Dictionary. The latter is a new and valuable feature enabling a atudent to turn

readily to the stores of that large work. The examples under each character are in romanized Chinese. Then follow definitions in English. The number of these examples, especially under more important words is unusually large and is characterized by such variety that the full scope of a character is easily apprehended. The work represents a vast amount of painstaking, and toil, and will prove an invaluable help to those engaged in the study of the Swatow dialect.

The latter is a new and valuable For sale at Messrs. Bradley & Co. feature enabling a student to turn Swatow. Price, in sheets, \$8,00.

The Middle Kingdom: By S. Wells Williams, LL.D., Professor of Chinese Language and Literature at Yale College; author of Tonic and Syllabic Dictionaries of the Chinese Language. Two volumes. New York, 1883.

WE are happy to state that the revised edition of this standard work on China has made its appearance. It is greatly enlarged and improved in its external appearance as well The Publishers as its contents. have greatly improved the work in the largeness and clearness of the type as well as the number and character of the illustrations. It is now in two large 8vo. volumes with some sixteen hundred pages in the two Vols. The Publishers say, This new issue is practically a new book. The text of the old edition has been largely rewritten and a vast amount of new material collected

by Dr. Williams during the later years of his residence in China, as well as the most recent information respecting all the departments of the Empire. Many new illustrations have been added and the best of the old engravings have been retained. An important feature of the new edition is a large map of the empire from the best modern authorities, more complete and accurate than any map of the country hitherto published."

The summary notices of Missionary labors is continued down to 1877. The history of recent events is given with greater or less full-

ness to 1880. The publishers are fortunate in having such an enlarged and improved edition to publish: and the Author is to be congratulated on having it published in such a handsome style. The

price in New York is \$9.00. We suppose it well soon be on sale in Shanghai and Hongkong. The work needs no recommendations. We only need bring it to the notice of our readers.

The China Review. Nos I & II. of Vol. XII. July-August and September-October, 1883.

THE pages of this last number of the year are more than full. We have only space to notice these two numbers of the new volume which are full of papers of the usual interest. The article by Mr. G. Jamieson on "The Tributary Nations of China" is of special interest at this particular juncture of affairs. | with such skill.

The paper by R. on "Chinese Guilds and their Rules" will be of particular interest to those who are interested to know how it is that the Chinese guilds are conducted with such efficiency and success. It may be safely said that in no 4. other country are guilds managed



